

Review and Expositor

Vol. LII

APRIL, 1955

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Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

VOL. LII No. 2

APRIL, 1955

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Editorial Introduction

The stimulating article on "Theology and Preaching" with which we open this issue was first delivered as the annual Theological Lecture at Eastern Baptist Theological Seminary, Philadelphia, in 1954. In shortened form it was repeated by PROFESSOR E. C. RUST at the North Carolina Baptist State Convention. Rust is now professor of Christian Apologetics at the Southern Baptist Theological Seminary, having come to that position in 1953, after a year as visiting professor of Biblical Theology at Crozer. An Englishman by birth, he taught several years at Rawdon Baptist College, a division of the University of Leeds, before coming to the United States. The combination of theological depth and evangelical warmth which marks this article is characteristic of the man himself.

E. Y. Mullins and W. T. Conner were the two leading theologians produced by Southern Baptists in the last generation. Their influence is still felt throughout the denomination. So far as the editors know, they have never before been subjected to a critical comparison. This comparison, centered upon the crucial question of their respective epistemologies, has been made by DR. CLYDE J. HURST, who is now professor of Bible at Hardin-Simmons University, Abilene, Texas. Hurst attended Southern Baptist Theological Seminary, where he received the Th.M. degree in 1939. Dr. Mullins was no longer living, but the Mullins tradition was continued at Louisville during this period. Later, Hurst transferred to Southwestern Seminary to do his graduate work under W. T. Conner. There his thesis subject was "The Problem of Religious Knowledge in Twentieth Century American Theology." The present article is a partial resumé of some of his findings.

Another Southern Baptist leader of the last generation is the subject of an appreciative biographical sketch by DR. J. B. WEATHERSPOON, professor of Preaching at Southern Baptist Seminary. He knew his subject, Professor Charles Spurgeon Gardner, intimately through years of personal association and as his successor in the departments of Preach-

ing and of Christian Sociology. This appraisal of the man and his contributions to the seminary, the denomination, and the Christian world was delivered as the Founder's Day Address in Louisville, January 11, 1955.

DR. WILLIAM WRIGHT BARNES, author of the official history of the Southern Baptist Convention (published by Broadman Press, 1954), is a well recognized authority on American Baptist history. His brief article on "Churches and Associations among Baptists" was written against the background of a broad understanding of the early development of Baptist polity. Although the author does not mention the recent case involving the North Rocky Mount Baptist Church of North Carolina, his views definitely support the decision of the judge in that case awarding the disputed church property to a minority within the congregation. (See *Review and Expositor*, July, 1954, pp. 364ff.). In this connection, attention is called to the fact that the Supreme Court of North Carolina has sustained the decision of the Superior Court, with one significant emendation. The original decision of Judge Paul which read, "That the plaintiffs and all other members of said church who adhere and submit to the regular order of the church, local and general, are the true congregation," has been modified to read, "That the true congregation of the North Rocky Mount Missionary Baptist Church consists of the plaintiffs and all other members of the congregation who adhere and submit to the characteristic doctrines, usages, customs, and practices of this particular church, recognized and accepted by both factions of the congregation before the dissension between them arose." This wording, removing as it does the reference to the "general church," or denomination, and centering control and authority within the local congregation, will be welcome by many who detected within the original decision a curious new principle. This was the feature which led the *Review and Expositor* to focus attention upon the decision as one "which may make Baptist history." The revised decision is now in line with historic Baptist principles, as these are pointed out by Professor Barnes.

Some readers may be shocked at the suggestion made by DR. J. D. HUGHEY, JR., that Baptist polity is not entirely based upon the New Testament. The words "tradition" and "expediency" have an unholy sound. But let the critic read carefully through the entire article on "What Determines Church Polity?" before pronouncing final judgment on Hughey's position. It will be well to remember that the author is from a Southern Baptist background, graduate of the Louisville seminary, now teaching in the International Baptist Theological Seminary at Ruschlikon-Zurich, Switzerland. The variety in polity observed among different national Baptist groups represented within the student body in that institution sharpens the issue to which Hughey draws our attention. Clear thinking at this point might resolve many tensions currently felt.

Southern Baptists cannot avoid facing the problem of their relationship to the World Council of Churches and various other interdenomination organizations. The editors of the *Review and Expositor* believe that its columns are a good place for an open forum on the issues involved. They would not campaign either for or against Southern Baptist affiliation with the Council. They would not open these pages to an acrimonious debate which would destroy fellowship and create cleavages within the Southern Baptist Convention. But they would welcome calm, thoughtful expressions of opinion based upon fact. It is hoped that future issues may contain articles on possible values and possible dangers in closer relationship of the Southern Baptist Convention to the World Council of Churches. The first requisite is that Southern Baptists understand what the Council is and how it operates. A beginning is offered herewith in the article by DR. WILLIAM R. ESTEP, JR., who is associate professor of Church History at Southwestern Baptist Theological Seminary. Estep wrote his doctoral dissertation on this subject at Southwestern.

Is modern psychoanalysis based upon an outmoded theology? This possibility is strongly suggested in the thoughtful article by DR. SAMUEL SOUTHARD, pastor of the Ft.

Mitchell Baptist Church, Ft. Mitchell, Kentucky. Southard studied under Professor Wayne Oates at Southern Baptist Theological Seminary and taught there for a year before entering his present pastorate. His critical examination of the sources of many ideas which are still in vogue among some psychologists and psychiatrists points to a dangerous weakness and underlines the need for closer rapprochement between psychology and theology.

The final installment of the article on "The Miraculous Conception" by DR. DALE MOODY, which had been announced for this issue, will appear in the July number. Apology is offered for this delay. Although the article had long been completed by the author, the manuscript was not available to the editor at the time this issue went to press.

THEOLOGY AND PREACHING

BY E. C. RUST

One of the most significant movements of our time in the religious world is the growing realization of a need for the serious study of doctrinal issues. In Biblical studies, the purely philological and critical issues no longer occupy the center of the field, but the emphasis is falling upon Biblical theology. The most serious works in the Old and New Testament areas today are concerned with doctrinal issues. Historical theology, too, is passing through a Renaissance. Thanks to the German and Swedish theologians, a serious concern with Luther has developed, alongside of the Swiss and Scottish studies in Calvin. Karl Barth¹ and Emil Brunner² have led the field in the restatement of systematic theology. Alongside the latter we place the significant works of Heinrich Vogel³ and Paul Althaus,⁴ the apologetic theology of Karl Heim, the American systematic work of Paul Tillich,⁵ and the slight but brilliant volume on Christian doctrine by J. S. Whale.⁶

No preacher can afford to neglect what is happening in the more academic circles of theology. Indeed, more than ever today there is a need for theological preaching. By this I mean preaching which relates the central doctrines of our faith to the challenging and portentous movements of our time and to the everyday life of our people. For too long our preaching, at all levels, has been remarkable for the absence of the doctrinal note. This is not something which can be applied solely to the more liberal groups, although the criticism is particularly apposite there. It applies also to the more conservative and evangelical in our midst. So often here too we have descended to the level of repetitious clichés and sanctimonious verbiage. If the extreme liberal has

1. Karl Barth, *Kirchliche Dogmatik*, I-IV. Zurich.

2. Emil Brunner, *The Christian Doctrine of God*. Philadelphia, 1949. *The Christian Doctrine of Creation and Redemption*. Philadelphia, 1952.

3. H. Vogel, *Gott in Christo*. Berlin, 1951.

4. P. Althaus, *Die Christliche Wahrheit*. Gutersloh, 1952.

5. P. Tillich, *Systematic Theology*. Chicago, 1951.

6. J. S. Whale, *Christian Doctrine*. Cambridge, 1941.

watered down the Gospel until its original content has been almost lost, the conservative has frequently surrounded his Gospel by outmoded verbiage and semantic nothingnesses. If the liberal has so stressed experience that his religion has lost any authoritative and dogmatic norm, the evangelical has so emphasized the emotional that his religion has replaced the central emphases of our most holy faith by sentimental catchwords and emotional mists. An examination of much current hymnology shows both tendencies at work. On the one hand, there are hymns which just as easily could have been written by a humanist or a pantheist as by a Christian theist. One instance comes at once to mind

These things shall be, a loftier race
Than ere the world hath known shall rise

On the other hand, there are hymns whose sole claim to fame is that they echo in sugary and sentimental slush the hotted-up jazz of the dance hall. Over against both, stand the great hymns of the Wesleys and Isaac Watts, of Philip Doddridge and John Newton, with their emphasis on the mighty act of God in Jesus, hymns which are through and through theological. We forget that a generation's theology, or absence of it, is reflected in its hymnology.

It is therefore imperative that we should look at the significance of theology, of doctrine in our preaching. No man can really preach the Gospel without a theology. Indeed, the Gospel is shot through with theological implications, and it is just those implications that we must consider. There are preachers who say: "I don't believe in all this doctrinal stuff. I don't preach theology. I am an evangelist. I preach the Gospel." It is almost as if a medical man were to say: "I don't believe in all this anatomy and physiology. I am a quack. I peddle colored water." The truth is that no man can be an effective preacher of the Gospel unless his preaching is undergirded by solid dogmatic affirmations and unless it is illuminated and made intelligible by some sound theological thinking.

Let us note some of the significant features of this age

to which men are called to preach the Gospel, and let us note also some of the pitfalls into which preachers fall. First of all, this is an age fraught with a feeling of insecurity. Everywhere men are listening for some authoritative word to dispel their fears and set their feet upon a rock. Secondly, it is an age of grim reality. Overshadowing us are the successive neutron clouds of the atom and the hydrogen bombs. Pursuing us are the memories of two world wars. Ahead looms the spectre of science misdirected, standing over an abyss of destruction. The times are out of joint and men know it. Vast technological advances threaten to engulf a helpless humanity. So, thirdly, this is an age of human bankruptcy. Something has gone wrong with our human society and man is impotent to put it right. The glorious hopes in man and his achievements have been blighted. Humanism is discredited, and we know that mere morality is not enough. It is not sufficient to give men high ideals and calls to duty. We have not the moral power to save ourselves. Fourthly, it is an age of materialistic dogmatism. We cannot discount Marxism. It is a creed which lifts its head at every turn. It stands as the last and most totalitarian expression of that materialism which has accompanied our technological advances. It offers a panacea for man's healing wherever the communist orator gets an opportunity to air his views. It talks positively and hopefully to man's insecurity and pessimism. Either we Christians offer a positive faith or we cannot meet its challenge. Finally, we live in an age which is world-conscious. Our globe has grown smaller. The nations are on one another's doorsteps. Our problems have achieved cosmic proportions and our answer must be cosmic too. We can no longer spend our time talking about trivialities. Our Gospel has to be preached against the background of a world-canvas.

It is precisely these issues which must shape our theological thinking. We need an authoritative word which sounds the note of certainty over against the world's insecurity. We need a realistic theology which faces the grim realities of our scene, and has no time for complacency. We

cannot afford to talk a sloppy, sentimental gospel in the face of the world's need. We need a moral theology which offers men a new moral dynamic, grounded in Christ and not in themselves; which sounds afresh to the good pagans of our day the note of justification by faith; which arraigns man's pride, declares God's grace, and shows how God's will may yet be fulfilled. We need a positive theology which tells men what we do believe; which sets Christ and His cross in the centre; which does not sell out the Gospel to modern thought, even though it makes friends with and employs contemporary thinking; and which has no time for the negative and the sceptical. We need a cosmic theology which declares a cosmic Christ and a redemption that is world-wide; which sees Christ's church as the unifying community in a torn humanity; and which hopes on, when human hopes fail, because it sees Jesus crowned with glory and honour.

I

If we are to consider our preaching from this theological standpoint, we must begin by noting that the Gospel itself carries an implied theology with it. Perhaps this is just the point where modern Biblical scholarship has placed us most in its debt. The work of G. E. Wright⁷ and C. H. Dodd⁸ (in the New Testament), to name only two scholars, has brought to our generation a strong reminder of the confessional and kerygmatic element in Biblical theology. The Gospel of the New Testament Church was not concerned with speculation but with historical acts. The early Christian preaching, as we find it in the sermons in the Acts of the Apostles, shows us the pattern of the primitive *kerygma*. Dr. Dodd and others have analyzed this pattern for us.

1. The day of fulfilment has come and what has been promised to the fathers has come to pass.

7. G. E. Wright, *The God Who Acts*. London, 1952.

8. C. H. Dodd, *The Apostolic Preaching and Its Developments*. London, 1936. Cf. A. M. Hunter, *The Unity of the New Testament*. London, 1946.

2. This has happened through the life, death, and resurrection of Jesus of Nazareth. Our Lord is portrayed as the act of God and in this setting his acts of goodness and healing are viewed.
3. Repent and believe on the good news.

Occasionally the hope of a *parousia* is added.

We note that the preaching consisted of the recital of certain historical events as redemptive acts of God. The preaching centered in the cross and the resurrection as the focal points of this divine activity, and emphasized the fact that the latter fulfilled the hopes of, and promises to, old Israel.

This preoccupation with history is characteristic of the Bible as a whole. It is no book of abstract speculation. It is concerned with a stream of historical events, viewed in the light of faith as acts of God. This stream begins with the call of Abraham, moves through the deliverance at the Red Sea and the covenant on Sinai; passes through the historical vicissitudes of Israel, interpreted by the prophetic word in terms of God's judgment and mercy; culminates climactically in Jesus of Nazareth who was declared to be the Son of God with power; and passes on into the activity of the Holy Spirit within the church. There is little doubt that the story of Israel's history was centered in certain confessions of God's mighty acts for His people, and the Gospel of the New Testament Church is of the same order. Even the Synoptic Gospels are essentially expanded *kerygma* rather than biographies. Their emphasis falls on the redemptive moments in the life of our Lord and upon the revelatory and redemptive aspects of His teaching. Indeed, as the form critics remind us, it was within the preaching and worship of the primitive Christian community that the selection and presentation of the early tradition about our Lord took place. The decisive factor was what was significant for preaching and testimony, what made plain the truth that God was in Christ reconciling the world to Himself.

This means that the Gospel is essentially "good news," the declaration that God from on high has heard, the procla-

mation that the grace of God has drawn near bringing salvation. Moreover, those who offer the good news, make it abundantly clear that they are not offering fables and speculation. It has happened in history. Men of faith can declare that their eyes have seen and their hands have handled the Word of life. God's grace has been manifested in a life, a death and an empty tomb. Through faith, as that story is told, men may see and handle that Word of life also. What God did through Jesus of Nazareth can become contemporaneous with the hearers and effective in their lives.

Now in all this, there is an implicit theology. There is a certain view of God, His nature and His activity. There is a certain estimate of man, his actual sin and his potential sonship. There is a certain understanding of history and the world. There is a certain implication about the future. You cannot preach this Gospel and not preach theology, and everytime you do preach it, as the early church preached it, you are making certain basic theological affirmations. That is why the New Testament is full of doctrine. The New Testament witnesses have many different approaches to the person and work of our Lord. The Johannine and Pauline theologies are not identical. The author of Hebrews and the seer of Revelation do not employ the same approach or the same categories. But all agree in certain basic theological affirmations about God, about the Mediator and His work, about man and his need. They just could not help it, because they preached a common Gospel, a certain basic insight of faith into specific historical events, an insight that was God-given.

II

It is precisely at this point that the authority of the preacher's message becomes a real issue. What he has to declare is not the result of speculation nor has it the authority of national argument and speculative inquiry. He has to declare what God has said in certain specific historical events, to declare that the "universal of universals," the living Lord, can be found in historical particulars and has disclosed Himself fully in a historical incarnation. This should not sur-

prise us, for the irrational givenness of the historical event matches the irrational fact of our sin, as Brunner points out. Reason and conscience are not sufficient to cross the abyss which sin has made and to know the living God. God Himself crosses the breach and meets us where we are, in our sinful isolation and historical particularity.

What then is the authority of our Gospel? We can commence by saying that we have the authority of God's Word, but let us note what this means. God's Word is fundamentally to be identified with the mighty and redemptive act in history, as these are brought to a focus in Jesus Christ. The preacher appeals to what God has said in a stream of historical events which converge upon and diverge from a cross and an empty tomb. In Jesus, the claims of God through the prophets with all their promises, the inner meaning of the election of old Israel, find their fulfilment. Here is God's Word spoken to needy men, and its centre is the Word Incarnate. In Christ the word of grace has taken flesh.

Yet this of itself is not sufficient. This is to emphasize only one side of the authority. Let us look for a moment at the Old Testament revelation. God spoke through natural phenomena and historical events, but the fact of His presence and the understanding of His word waited upon the prophet, the inspired interpreter of His presence. The natural and historical media of the revelation have to be combined with the inspired insight and personal response of the one who receives the revelation. Thus the revelation has two foci—the historical occasion and the personal capacity to respond. Without the latter, the former would be unintelligible. The divine freedom is seen in the way in which God combines the objective with the subjective, the objective word with the inspired insight. The revelation of the Word requires both. It is true of our Lord Himself. The life, death and resurrection of Jesus of Nazareth are objective events in which God has spoken, but they take on meaning only for those who are inspired to see in them the divine redemptive activity, that is to say, for the apostles and evangelists.

It is precisely at this point that the authority of Holy Scripture rests. The Bible is the record of men inspired by the Holy Spirit and guided by Him to the inner meaning of those events in which God drew near to and redeemed His people. Prophets and apostles testify to the presence of God in judgment and in mercy in the story of the Hebrew race. The prophets point forward to the final inbreak when the Day of the Lord shall dawn and His redemptive judgment shall fulfill His purpose. The apostles declare that the Day has dawned already, that the fulness of time has come, and that in Jesus God has visited and redeemed His people. It is the inspired and intuitive insight of these men which lays bare the meaning of what God speaks. Hence the authority of the revelation which comes to them, and through them to us, is secured by their own personal conviction, their own assurance that God has spoken to them through the events that affected the life of old Israel and through the life, death, and resurrection of Jesus of Nazareth. The authority of what they say to us, therefore, is intrinsic to their own inner conviction and assurance. It is the inherent quality of the inspiration which came to them and which enabled them to recognize the divine word spoken in history. Without the inspired insights of the prophets, evangelists and apostles, the objective revelation in historical events would not have reached men. The revelation as a whole might be said to constitute an ellipse, in which the objective acts of God and the subjective responses of men inspired by God form the two foci.

This means that our final authority passes back to God Himself, speaking and acting in history, moving in and inspiring the minds of those who are the witnesses of His acts. We cannot finally take refuge in either an infallible church, as does Rome, or in just an infallible book. The final authority for our declaration of the Gospel is the activity of God Himself. We need sorely in our time to recover a doctrine of the Holy Spirit, if we would understand the authority of Holy Scripture and be delivered from the word that kills to a comprehension of the living Word that makes alive. For the miracle of Holy Scripture is that, in and through its

testimony, the inspired insight and divinely given convictions of the prophets and the apostles become ours also. They offer us their testimony, propositions of faith in which they record their own convictions about God and the Word Incarnate. But these propositions are at best media through which we ourselves encounter the living Word. They mean nothing until what they offer finds a responsive and receptive faith in our hearts, unless we approach their testimony with the conviction that what they say is true. It is precisely here that the Holy Spirit's activity must be understood. The Reformer's affirmation of the *testimonium intus spiritus sancti* is still the only way out of the impasse of mere Biblicism into a living faith. The Holy Spirit testifies with our spirit that this witness is true, and through the witness our souls encounter the living God. In, through, and under the words of the Book, the Word of life comes home to our hearts. We cannot stop at the church, with its councils and its creeds, or at the Book with its propositions and affirmations. We need "the guidance of the Holy Spirit to give the required authority to our alleged authority," as Dr. H. Wheeler Robinson so finely says. To quote him further, "But directly we have supplied this theory, the alleged 'objectivity' and independence of ourselves which the Bible and the church seemed to possess is lost. However important they are ultimately links in a chain, which hangs from nothing less than God Himself, and becomes visible to us only at the point at which He chooses to enter into our consciousness."⁹

This is the authority on which we build. Unless the preacher enters the pulpit with this theological certainty, with the assurance that the Holy Spirit can bring to birth in his heart, even the declaration of doctrine will be of little avail. Our theology must be the living expression and reasoned explanation of what God has done for sinners. But it is a second-hand theology unless it expresses what God has done in our own lives, unless the Holy Spirit brings home

9. H. W. Robinson, *Inspiration and Revelation in the Old Testament*, p. 276. London, 1946.

to our hearts that which the prophets and apostles declare. The Bible becomes God's Word to us through the gracious activity of the Holy Spirit, and thereby becomes our norm for theological thinking and practical conduct.

III

Authority in the midst of insecurity must be paralleled by realism in an age of grim reality. Implicit in the Gospel is the recognition of the reality of sin. The Gospel is through and through ethical. It is the good news of redemption from bondage to sin and from rebellion against God. Fundamentally, the preaching of the cross has to be set against the background of another tree, the tree of the knowledge of good and evil. The Garden of Gethsemane and the agony of its decision can be understood only in the light of another garden, where man chooses to be as God and finds himself barred out from the paradise of his dreams. The men of the Bible were realists. They had no misconceptions about what was in man. They knew that he had been made in the image of God, but they knew also that he had denied his true nature and perverted his gifts. They knew that he had a capacity for fellowship with God, but they knew also that he had rebelled against his Creator. The preacher of the Gospel must also declare the reality of sin.

In a very real sense Adam is the human solidarity which embraces us all; Eden is the memory we all carry in our hearts of the divine fellowship that should be ours; the wilderness is our perpetual home; the barred gate and the angel with the flaming sword spell the nemesis of all our efforts to better ourselves and lift ourselves back into the garden of our dreams. In the Paris Gallery of Fine Arts there is a painting by Zwingler entitled "The First Night Outside Paradise." The artist has portrayed Adam and Eve outside the garden against the background of the barred gate and the cherub with the fiery sword. But the eyes of the exiled pair are not fixed on that grim barrier. Instead they gaze upwards to where the artist has outlined in light an unmistakable cross. Above man's sin that cross towers still, but the preacher cannot preach the Cross until

he also preaches the reality of that sin which, in the eternal purpose of God, the Incarnation, the Cross, and the divine self-giving were planned to meet.

The Gospel, then, faces grim reality. It does not speak soft words and offer cheap advice. It takes man's predicament seriously because it takes God's revelation seriously. The tendency to soft-pedal evil in psychological terms, to define sin as the overhang of our animal ancestry, a kind of bad morning after the night before, can have no place in a sound theology of the Gospel. No preacher can be complacent about sin or treat it as mere ignorance when he has stood under the shadow of Calvary. He cannot replace the Gospel by psychiatry and sin by evolutionary imperfection, when he is clear what is the heart of his message. He has to speak to sinners and to lay bear the nature and reality of their sin.

In days like these, when men are very aware that the times are out of joint, it is more than ever essential that the exceeding sinfulness of sin should be stressed. Men are prepared oftentimes to admit that the evil pass to which the world has come is the result of individual and collective selfishness. What they do not and will not recognize is that this selfishness is grounded in sinful rebellion, that man's concern with himself and his own interests is the result of his rejection of God and of God's will. Hence they still believe that by their own panaceas, political and economic, they will be able to deliver themselves from their impasse. More scientific knowledge, more psychological conditioning, more idealistic planning, more socialisation or communisation, and one day we shall all wake up in a perfect garden village of a world, where everyone will pay his income tax without a grumble and drive according to the rules of the road. It is just here that mere sentimentalism or psychological counselling or good advice will not meet men's need. It may tickle their pallets and make them feel good, but you and I are not set in the pulpit to make men feel good. The Word of God is a sharp two-edged sword. Our task is to declare the cross in such a way that it exposes both the

rebellious and sinful depths of the human heart and the unmerited and redemptive heights of divine grace.

This means that every preacher must have a theology of sin and of atonement. If he declares that the cross is God's mighty act for sinners, then he must at least recognize something of what that act means. He must pass beyond the *kerygman*, the affirmation of the redemptive fact, and make his own rationale of it. The weakness of much of our preaching lies just here. The consequence is that our people are doctrinally starved, so that when some crank comes along with hair-brained ideas, they will listen to him gladly and mistake what he offers for the pure milk of the Word.

We shall turn in the next section to the nature of sin. Let us, here, elaborate our thesis in relation to the atonement. The Cross of Jesus is too great for us ever to develop a satisfying rationale of its meaning. The history of the church testifies to the variety of doctrines of atonement that have been offered, and there is no need for me to remind readers of a theological journal that the New Testament is itself the ground for such variety. The New Testament men themselves held more than one interpretation of how the cross was God's mighty act for us men and for our salvation. The sacrificial view which dominates the Epistle to the Hebrews and takes another form in the Johannine writings declares that the death of Christ was a sacrifice in which our sins were covered. We find it also in the writings of Peter and Paul. The juridical view which stands alongside the sacrificial view in Paul declares that our Lord was made sin for us and, in some way, bore our judgment. The dramatic view sees the cross as a triumph over the powers of darkness in which the Evil One is defeated. This theme too runs throughout the New Testament pages. All these approaches to the cross bear testimony to the greatness of God's act, to the fact that it towers beyond all our attempts at explaining. "Amazing grace," we sing. In our preaching, all these views of the cross need to be sounded, for all are facets of a deep truth which becomes fragmented in our finite minds. The

cross is the place where my sin is covered, where my judgment is borne, where my bondage to the powers of evil is broken. Only so can it tower over the wrecks of time. Perhaps it is the third view that goes home most in our time. But, let us be sure of this—in the cross we see a holiness that cannot treat sin lightly, a holy love that bears sin and confesses on man's behalf its righteous desert, a redemptive love that defeats the demonries of the world and sets man free. Let us preach that and we shall preach to sinners a Gospel which takes sin seriously because it knows the cost of redemption by a holy God.

IV

Now such preaching demands also a moral note, and here we face problems on both sides—that of the world and that of the church.

Let us begin with the external scene. We have a world which is very much imbued with the doctrine of salvation by works. At the secular level this is expressed in the current humanism of the time, in the belief that man is sufficient in himself to work out his own salvation, that his scientific discoveries, his economic planning and his psychological knowledge will see him through. The breakdown of human relationships can be put right if only people will show enough good-will. But just there is the problem. Men know they ought to show good-will, but they lack the moral dynamic to do it. Pride and greed, prejudice and envy prove the stronger. Paul's analysis of the law is unsurpassed in its profundity. When man knows what he ought to do, there is a perversity—call it original sin or what you will—which makes him rebel against it and do the very opposite. The things I would not, those I do, and the things I would do, those I do not. Here is man's tragic dilemma, from which no form of human wisdom can save us. This is precisely what man in his pride is not prepared to confess.

Nor is this doctrine to be found simply at the secular level. We find it among the people whom we might label "good pagans." Such men point to their own righteousness and keeping of the law. They indicate scornfully the fail-

ings of the church-goer, and they imply that God is a good fellow, too, and that therefore their own respectability will see them through, provided, of course, there be a God. They suggest that really all that is necessary is morality, decency, respectability, and that they can do this quite well, without any supernatural assistance. This viewpoint, not always expressed but everywhere implied, underlies the outlook of the better men and women in our modern secular society. It shows a complete misunderstanding of what sin is. In the light of the Gospel, sin is rebellion against God, a relationship in which a man lives his life and makes his decisions as if God were not. Sin is not just breaking the commandments. A man may keep the moral law and still be a sinner. For sin is fundamentally living from oneself as centre. It is pride, "God-almightiness." It is the sin of the Garden, choosing to be like God. "Goodness is not enough"—this needs to be written across our pulpits in letters of blood these days. The terrible dilemma of the good man is that, even when he recognizes his pride, he cannot escape from his pride. For, if he repents of his pride, he soon becomes proud of his repentance, and so the endless regression continues until it brings us to the foot of Calvary. Preachers need to tell their people that sin can enter the very house of God, that the man who gives liberally is not thereby redeemed, that the man who builds a new church has not thereby provided himself with a fire escape, that the man who does good works is not thereby saved.

Our Gospel is a Gospel of grace. We preach justification by faith. We are saved, not because of what we are or of what we have done, but through the grace of God manifested in Jesus Christ our Lord. The bondage of pride and sin which we cannot break, He has broken for us and set us free. In the eyes of heaven we stand as sinners forgiven, not because we deserve it, but out of a sheer grace which carries our sins and bears our judgment itself. The holy God delivers us and brings us back home by an act of mercy. The only power that finally breaks our pride and sets us on our feet is to know that we are loved by a love like that,

a love that takes our sin seriously and which itself repairs the breach in order that we may come home. That is the Gospel we preach.

But just here comes the other problem. So often it is just at this point that our preaching finishes. We are so anxious to preach to men the grace which brings them into the Kingdom, that we forget to preach that grace which sustains them in the Kingdom and ever makes them anew. We forget that justification issues into, indeed is the beginning of, sanctification. Dr. Dodd has helpfully differentiated between the *kerygma* and the *didache*, and reminded us that the latter was the moral teaching. This is a sound and valuable analysis of the message of the primitive community, but we err if we keep, between the two, too wide a distinction. The faith had to issue in works, as James saw. A faith that did not show its fruit in a changed life and new behaviour was proved thereby not to be true saving faith. It was dead. If a man could say that he loved God and still hate his brother, then he was a liar and the truth was not in him. We need in our pulpits the ethical note which so often the more liberal among us will sound without the reinforcement of the Gospel. Our ethics spring out of the Cross. The life portrayed in the Sermon on the Mount is the fruit of the soul that has been redeemed by grace. It is only when Paul has exposed the redemption in Christ that he goes on, in his epistles, to show the fruitage of it in conduct. But preachers need to remind their people that there is a fruit of the work of the Spirit in our lives; that sanctification is a reality; that a theology which is amoral just will not do. We cannot sing that we are washed in the blood of the Lamb on Sundays, and then mix sand in the sugar during the week.

V

This requires that we preach a positive theology and not a negative; that we declare what we do believe and do not dwell upon what we discredit. The issue is, of course, raised by the relation of our theology to modern thought. It is just here that the conservative and the liberal modernist

part company. The latter has often so sold out to modern thought, and it is modern thought which dominates his thinking. The Gospel has been poured into the moulds of the modern mind, and, in the process, has become unrecognizable. Yet contemporary thought cannot be neglected, for we preach to a world in which that thought determines the patterns of thinking and conduct, even at the level of the common man. There is only one way to create an apologetic theology for the contemporary situation. That is to make the New Testament Gospel normative. The absolute presupposition of all our thinking must be that God was in Christ; it is into moulds which such a presupposition determines that modern thought must be poured. Only so can we preserve a positive theology and affirm our central convictions; whilst, at the same time, we use constructively the intellectual milieu of our time and the categories current in the atmosphere of our culture.

Let us be more specific as to what is involved. One position is quite clear for every preacher of the Gospel. It is not the modern mind that is the supreme court. However much he may employ contemporary ways of thinking, the current philosophical categories and scientific world-view, all such must be subservient to and baptized into the essential good news which he declares. In an age, for example, when science no longer regards the world as a closed box and scientific law as exclusive, unbreakable and sacrosanct, the preacher may rejoice that a belief in miracle can be made more credible to thinking men and may find that science is his ally. Yet this does not mean that he will change his belief in miracle, if the scientific outlook ever becomes mechanistic or deistic once more. He stands irrevocably upon the belief in the supreme miracle, the Incarnation, as an essential element in his Gospel, and beside that the possibility of all other miracles becomes less of an issue.

Equally, therefore, the preacher will not be prepared to accept any of the philosophical immanentisms which so often lift their head in liberal preaching. He knows that our Lord cannot be explained as the supreme achievement of

the human race; or as the perfect manifestation of the God-consciousness, a capacity for which all men possess; or as the product of the evolutionary development. Nor will he be prepared to set Christ among other religious leaders as *primus inter pares*. Even less will he think of Him as a necessary stage in the movement of revelation, but still only a stage. He knows that Christ is unique in His Person and absolute in His work. This is implicit in the New Testament Gospel which the preacher is called to proclaim.

The reader may ask whether we need worry about such things. Let us remind ourselves that preaching without any theology is like a man without any backbone. If God was in Christ and if the Cross and the Empty Tomb were God's mighty act, then we just cannot avoid having a theology. That is implicit in the story that we tell. Of course, we shall not use philosophical and technical theological argument, but everywhere it will underlie our preaching. A man does not have to qualify as a lecturer in theology at a Seminary in order to be a preacher, but he must have a theological understanding. Without that, his preaching will soon wither up for want of sap. Even the liberal modernist preachers of the past decades have had a theology, shallow though it has been. On the whole it has been more of a natural theology than a revealed, more immanentist than transcendent, more dominated by the modern mind than by the Gospel. But it has been there. A series of clichés, a repetition of Biblical phrases with no solid thinking to explicate their meaning, will not suffice in a serious age like ours. Communists think as well as talk, and so must we. A good heart is no substitute in the preacher for a lack of gray matter.

Let us preach positive doctrine, then. We must preach positively about the inbreak of God in Christ. We must not be afraid to preach on the Incarnation. We must make clear to our people that Christ is the God-man. We must show them that He could not have redeemed us if He had not been truly God. We must show them, too, that His work on our behalf, His human obedience and triumph over temp-

tation, His confession of the divine holiness in the midst of bearing the consequences of our sin, all this could mean nothing had He not been really man. We must talk about the various aspects of the Cross to which we have already pointed, and tell of the wonder of the Empty Tomb. Let us not be afraid even to preach on the Holy Trinity, and certainly we must declare the real working of the Holy Spirit. When did we last preach on such high and holy themes. They are not over the heads of our people. After all, they are very practical doctrines. The Holy Trinity is implicit in the three-fold structure of our own experience. Men do know God as Creator, God as Redeemer, and God as Sanctifier within His church. Furthermore, we shall find that our people are anxious to be instructed. The happiest times I have experienced in my ministry have been when I have launched out on courses of doctrinal preaching. People are hungry for it, if only we will make it relevant to their living.

VI

So we come to the last point I want to make. In our age of world-vision we need a cosmic theology. We preachers need to present our Gospel against a world background. So often we paint our picture of God's grace on too small a canvas and concern ourselves with trivialities. We do not give to our people the assurance of a world-wide redemption and make them feel a part of God's great cosmic purpose.

Let us remind ourselves of certain elements in our Gospel. For one thing, we believe that what happened in Palestine 1900 years ago is significant for all time, that this series of historical events from the birth to a Virgin to a Cross and Resurrection morning is pregnant with the meaning of all history. "There is no other name under heaven whereby men shall be saved." Such a conviction implies that Jesus Christ is Lord and Saviour of all men, at all times, and in all climes. His Gospel carries in it the redemptive meaning of all history. It unveils God's purposes.

For the second thing, we believe that God is sovereign Lord over all the affairs of men. The Cross is the revelation, not only of His grace, but also of His judgment. It

discloses the pattern that underlies all history. We must not hesitate to preach to our people the reality of God's judgment on a world scale. We need to recapture something of the spirit of the Old Testament prophets who could see Assyria as a mere rod in God's hand whereby he exercised His judgment, and who could also declare that Cyrus the Persian was the agent of God's gracious deliverance of His people from Exile. We need the prophetic note of judgment as we look on this age of human bankruptcy and international disruption. The demonries of this world, the lust for power and its accompanying oppressions, the golden image of the totalitarian state and the despotic policies of Communist bureaucracies, are, at one and the same time, both manifestations of man's sin and revelations of the divine judgment. The picture of science misdirected and of a world haunted by the spectre of the hydrogen bomb is a disclosure both of man's sinful bondage and also of his nemesis. Let us preach God's sovereignty and dare to believe that He overrules and guides the affairs of men. We must declare His judgment, but also show His mercy. Let us remember that in the midst of the throne there is a Lamb as it had been slain. We must show forth the Cross as that place in history where judgment and mercy meet in the heart of God and burst forth in our creaturely time.

The third thing is the vision of the church as the instrument of God's redeeming purpose down the story of time. We must make our people feel the greatness of the church. Too often their views are low and their understanding of churchmanship is poverty-stricken. The church is no merely human society, no club, no circle for mutual admiration. It exists to feed the sheep not to amuse the goats. It exists to declare the glory of God and reflect back that glory to the heavens. It is a divine creation within humanity, a society created by grace within a sinful order. Its life is the life of eternity even though it is lived out in our time. It is, indeed, a colony of heaven, and only as such can we understand it. Paul daringly declared that the church is the Body of Christ, and this means that it is the

ongoing of the Incarnation, providing the hands and feet and mind and tongue of the risen, victorious Lord. Its task is to preach the Gospel and to show itself to be the society of the Gospel. Only as such can it fulfil its task, and, when it does this, it becomes the unifying community within our torn and divided humanity. When the unknown author of the Epistle to Diognetus declared that the church is to the world what the soul is to the body, he was not just emphasizing a great truth, he was flinging down a challenge to every succeeding generation of Christian men and women. This is the vision our people need to grasp, the vision of a community where the love of Christ so flows down from Calvary into men's hearts that it breaks down the barriers of class and race and nation which divide up the world of our time. Here is God's answer to our modern hunger for community, for a true society. We Christians have it, yet so rarely do we make it plain. This is the church we preach and it is the outcome of the Gospel. It began at Pentecost, when the Spirit descended and all men heard the Gospel in a language they could understand. It began when the separation of Babel was severed and the mercy of God created a new *koinonia*. It continues wherever that same Gospel is preached and the bread is broken.

Such a theology must be set at the beginning and end of our creaturely time. No theology is big enough today which does not see the Christ as cosmic, which does not recognize with Paul and the author of Hebrews, with Peter and the Fourth Evangelist, that He was before all things, that all things have come into being through Him, that He is the meaning of all things in whom they cohere, that He stands at the end of all things as the one in whom they will be gathered up. We declare the glory of the pre-existent Son. We see the Incarnation as the voluntary shedding of a pre-existent glory which was His with the Father 'ere the world was. We see the Ascension as the exaltation of the Messiah Priest to the glory which He relinquished on our behalf when He became man. We fix our eyes on that end of time when the glory in the heavens shall finally be un-

veiled and when, in judgment or in mercy, all men shall stand in the splendor of the eternal Son. Let us never forget that our Gospel is the Gospel of Jesus, the Eternal Son of God. Jesus does not simply reveal God. He is God revealing Himself. He is eternally God. Let us not forget either that we preach a Mediator who is God and man, that the pre-existent Son took flesh, that our humanity, cleansed and glorified has been taken back to the heavenly session, into the very heart of God. Christ is our eternal High Priest, evermore standing between the world and the Father, and our experience is shared in, and redeemed by, the "heavenlies." History is different because of that. Men have been living in God's "now" ever since Jesus came. The Eternal Son, as God-man, confronts every generation afresh with His challenge, opening the doors of the Kingdom to all believers. But He stands also at the end. If we lose our Christian hope, we have little to offer this tortured world.

Dr. J. S. Whale, in one of his books, reminds us that we may arrange a couple of lenses in two different ways. If we set them in one order, they become a telescope whereby we may view the Delectable Mountains and the glory of the City of God. Set them in the other order, and they become a microscope with which we may discern the evils and struggles of Vanity Fair. Here is the tension within which you and I are called to live and preach. Woe to us if we preach not the Gospel in Vanity Fair! Woe to us, for is it not true that, when we have seen the glory of the celestial city and tasted already of the powers of the age to come, we are under compulsion to declare that grace to Vanity Fair and to strive to transform its thronging life? But to speak like that requires a theology.

THE PROBLEM OF RELIGIOUS KNOWLEDGE IN THE THEOLOGY OF EDGAR YOUNG MULLINS AND WALTER THOMAS CONNER

BY CLYDE J. HURST

The last century has witnessed conflicts between basic viewpoints in American theology. The latter part of the nineteenth century saw the rise of rationalism and liberalism in Protestant circles in America. From a certain vantage point it would seem that the liberal trend in theological thought during the first half of the twentieth century has been the dominant trend. Movements known as modernism and humanism have had their day of glory and of tremendous influence.

A large segment of Protestant and evangelical thought has remained essentially conservative, however, maintaining belief in Biblical authority and insisting upon the validity of the supernatural element in religious knowledge. Fundamentalism, the more extreme and reactionary type of conservative religious thought, met liberalism head-on in the modernist-fundamentalist controversy of the first half of this century. All of the older theological positions have of necessity become modified in statement as a result of the revolution in religious thought which has taken place during the past century.

A problem of religious knowledge has been involved in the thought of all contemporary theologians. For liberal and conservative theology alike, the epistemological issue is seen primarily as a conflict between new knowledge and old faith. The basic question having to do with the problem of religious knowledge for the conservative theologian is: How does man know God? Other questions are related to this primary question.

Perhaps Edgar Young Mullins (1860-1928) and Walter Thomas Conner (1877-1952) have been the most influential Southern Baptist theologians during the last half-century. The works of Dr. Mullins, of the Southern Baptist Theological Seminary, are conservative, although Mullins was greatly influenced by personalism and took religious experience as his starting point in epistemology. Dr. Conner, of the Southwestern Baptist Theological Seminary, is essentially

supernaturalistic in his approach, his works indicating some influence, in the form of statement at least, from personalism, romantic idealism, and neo-orthodoxy.

These two conservative theologians have restated basic theological views in the light of the progress which has been made during this modern period in science, critical and historical studies, philosophy, and psychology. They have been as diligent in seeking truth as modernists, but have been unwilling to forsake the supernatural foundations of the Christian faith as many modernists have done. They have not insisted, as many fundamentalists have done, that scientific facts and historical material have no relation to an adequate interpretation of the Bible. They distinguish between the form and content of the Bible, while fundamentalists do not. Nor have they been burdened with an impossible literalistic view of the Bible as have the fundamentalists. Yet they have as much reverence for the Bible as fundamentalists; the Bible is basic and authoritative for them in theology.

Mullins takes an experiential approach to religious knowledge, insisting at the same time that all knowledge is based upon facts. He begins with religious experience, with Christian experience in particular, carefully analyzing and evaluating that experience. He seeks to understand Christianity first of all as a religion and views theology as the interpretation of religion. The experiential way of dealing with Christian doctrine vitalizes theology, according to his viewpoint. The Holy Spirit works in the hearts of men, bringing home to them the meaning of Christian facts. Theology, however, is not simply deductions from subjective experiences. Other facts must be taken into consideration as fundamental to a correct understanding of our religion, such as the following:

Christianity is a historical religion. Jesus Christ is its sole founder and supreme authority as the revealer of God. The Scriptures are our only source of authoritative information about Christ and his earthly career.¹

1. Edgar Young Mullins, *The Christian Religion in Its Doctrinal Expression* (Nashville: Sunday School Board of the Southern Baptist Convention, 1917), p. 3.

Mullins' conception of religious knowledge as a matter of experience does not disregard the objective revelation of God in Christ as recorded in the Bible. He makes this historical personal revelation primary and determinative, but he interprets it in the light of Christian experience; thus he works out a consistent interpretation of the Christian religion.²

Mullins grappled seriously with the problem of authority in religion in what is perhaps his most important work in philosophy of religion.³ The point of tension for him in this problem was whether ultimate authority in religion is objective and external or subjective and internal. He set forth his views on this subject in opposition to Sabatier's "radical subjectivism in religion."⁴ He held that there was a larger truth than the theory either of the externalists or the internalists on authority. Early in his career he expressed his primary view on this subject thus:

Authority in religion will remain external so long as there is a reserve of life and truth in Christ. But that authority is forever in process of becoming internal, as men appropriate Christ. Experience will vindicate the authority of the Scriptures, for the experience of God through Christ and the Spirit is seen to be a real inner bond of unity in the course of revelation.⁵

Not only does Mullins take the facts of Christian experience as his starting point in theology, he also endeavors to account for all of the facts involved. He does not advocate a nonmetaphysical theology of religious experience. "We cannot have theology without metaphysics," he says, "but our metaphysics should arise out of the data supplied by the Scriptures and understood through our living ex-

2. Cf. W. T. Conner, a review of *The Christian Religion in Its Doctrinal Expression*, by E. Y. Mullins, *The Review and Expositor*, 14:495, October, 1917.

3. Edgar Young Mullins, *Freedom and Authority in Religion* (Philadelphia: The Griffith and Rowland Press, 1913), 410 pp.

4. *Ibid.*, p. 54.

5. E. Y. Mullins, "The Theological Trend," *The Review and Expositor*, 2:519, October, 1905.

perience of God in Christ."⁶ Theology is thus an expression of the meaning of the Christian religion; it is an explanation of facts.

The supreme source of "the knowledge of God which gives rise to the doctrines of the Christian religion" is for Mullins "the revelation of God in and through Jesus Christ."⁷ Other sources of religious knowledge are: "the facts of nature and man"; "the facts of the religious consciousness"; "the study of comparative religion"; "creeds and articles of faith"; and the Bible as "the authoritative record of his supreme revelation."⁸

Mullins confidently affirms the possibility of the knowledge of God, holding that such knowledge becomes ours in a three-fold way:

First, from the original source, Jesus Christ; secondly, through the authoritative record, the New Testament; and thirdly, through the experience of God's grace in Christ, wrought in us by the Holy Spirit.⁹

Since Mullins takes Christian experience as his starting point in theology, holding that in Christian experience we have a direct knowledge of God, his primary problem of religious knowledge is that of explaining the knowing process. More specifically, the question of greatest concern having to do with this epistemological problem is: How do we know God?

Mullins interprets the universe in terms of personality and explains knowledge in the personal realm as "personal interaction."¹⁰ With Borden P. Bowne he defines knowledge as: "(1) That which is self evident in the nature of reason. (2) That which is immediately given in experience. (3) That which is cogently inferred from the given."¹¹

6. Mullins, *The Christian Religion in Its Doctrinal Expression*, op. cit., p. 5.

7. *Ibid.*, p. 41

8. *Ibid.*, pp. 38-41.

9. *Ibid.*, p. 48

10. Mullins, *Freedom and Authority in Religion*, op. cit., p. 261.

11. *Ibid.*, p. 259.

The first factor in this definition of knowledge is internal and indicates that the mind or reason is active in all knowledge. The same knower is capable of acquiring both scientific knowledge and religious knowledge. Man's God-given knowing faculties and powers are to be identified with the spiritual realm rather than with the creaturely realm of existence.

The second factor in this definition of knowledge is external. That which may be known often comes to us from without our consciousness. Facts in the physical realm are given in experience. Facts in the spiritual realm are given in religious experience. Realities which are known in the physical realm are not the same as the realities which are known in the spiritual realm.

In physical science sensation supplies the data; in religion, inward experience of fellowship with God. . . . In physical science continuity, or the transformation of energy, is the form in which the causal relation is set forth. In Christian experience the causal relation is expressed in terms of the interaction of persons.¹²

The third factor in this definition has to do with inference and recognizes the presence in the knowing process of all the faculties and powers of man. "Man is not abstract reason, or abstract will, or abstract feeling. He is all these in combination. No one of these ever acts by itself."¹³ This conception of knowledge Mullins believed to be of great importance for theology. He regarded the relationship existing between the two spheres of knowledge as sufficient warrant for the application of empirical methods of religious facts. Facts in the religious realm, even at the crucial point of the fact of the resurrection of Jesus, may be "established in all the ways insisted upon by science in proving hypotheses."¹⁴ "There is no essential difference,"

12. Mullins, *The Christian Religion in Its Doctrinal Expression*, op. cit., pp. 83-84.

13. *Ibid.*, p. 259.

14. E. Y. Mullins, *Why Is Christianity True?* (Philadelphia: The American Baptist Publication Society, 1905), p. 189.

says Mullins, "in the application of logic in the religious sphere from its application elsewhere."¹⁵

Six basic assumptions underlie Mullins' argument for the knowledge from Christian experience.¹⁶ First, the world external to man is real. Second, we live in a universe. Third, in this universe the parts cohere, or match each other, in both the physical and the spiritual realms. Fourth, man's faculties and powers when normally related to objective reality are reliable. Fifth, we discover truth in the processes of life. Sixth, human personality is capable of acting upon natural objects and of being acted upon by them; the human self knows itself as distinct from and capable of interaction with other human selves. Mullins believed these assumptions to be essential to all knowledge, without which truth would be impossible and meaningless.

Christian experience, for Mullins, is a transaction between the divine and human persons. More specifically it is

the state or condition produced in the mental, moral and spiritual nature of man when he conforms to the conditions which Christianity declares to be necessary to union and fellowship with God.¹⁷

It is "the totality of the experience which becomes ours through our fellowship with God in Christ."¹⁸ Christian experience begins with conversion, but every experience that follows conversion in the Christian life is also Christian experience. It includes the life of all Christians, of the past as well as the present.

For Mullins, fellowship with God, which implies justification by faith, is mediated through Jesus Christ in Christian experience. Man's free moral choice is accompanied by God's gracious activity in forgiveness and restoration. In Christian experience the divine and human personalities have affinities for each other in their moral and spiritual

15. Mullins, *The Christian Religion in Its Doctrinal Expression*, *op. cit.*, p. 82.

16. *Ibid.*, pp. 49-50.

17. Mullins, *Why Is Christianity True?* *op. cit.*, p. 266.

18. Mullins, *The Christian Religion in Its Doctrinal Expression*, *op. cit.*, p. 18.

endowments and capacities. "Since God has made man in his own image, he may communicate a knowledge of himself to man; and since man bears the divine image, he has capacity for God."¹⁹

The knowledge of God, communicated through religious experience, is morally and spiritually conditioned, Mullins holds. It is not merely sensory experience, nor simply an affirmation of the moral will, nor just an intellectual apprehension. Religious experience arises from the totality of religious experience which includes the mind, will, and feelings. Faith, defined as "vital union with God through Christ, and not the acceptance merely of propositions about God or Christ,"²⁰ is an important factor in a knowledge of God by means of religious experience. Christian experience, an adjustment of personal relations between God and man, arises as a result of the response of our entire nature to the "gospel call."²¹

Mullins believed that experiential knowledge of God may be had only in the regenerate consciousness. The highest knowledge at which the natural consciousness may arrive is a bare theism. The contrast is between a knowledge of the reality of God as given in Christian experience and the idea of God by deduction as necessary to human thought. In the regenerate consciousness "the intellectual search for God now gives place to the discovery of God and immediate knowledge of him."²²

Dr. Mullins in all of his works emphasizes the vital and necessary relationship of theology to Christian life and experience. Christian doctrine may be formulated only by one who has experienced conversion. The reasoning processes of a Christian are not essentially different from those of a natural man. The difference lies with the data on which the reasoning powers are exerted.

19. *Ibid.*, p. 54.

20. *Ibid.*, p. 55

21. *Ibid.*, p. 58.

22. *Ibid.*, p. 63.

The Christian makes no claim to superior reason. But he knows he is in possession of new moral and spiritual realities. His nature is sustained by new forces. Hence he is inevitably led to conclusions which the natural man fails to appreciate.²³

In his explanation of how religious knowledge arises in Christian experience, Mullins makes use of a criterion of truth based on a "correspondence" theory. He says:

If there are truths, they must correspond to facts and realities. The truths are parallel to the facts. And of course this implies that our mental nature corresponds to the world about us and above us. Our intellects must be congruous with the objects we know, else there could be no knowledge. All this is true in the sphere of religion, as in other spheres.

The knowledge which comes to us through Christian experience arises out of the realities which are given to us in experience. Our knowledge is not merely "information about" these realities, but "acquaintance with" them. They are given to us.²⁴

The Christian's conception of knowledge, as Mullins saw it, is personalistic because what the Christian knows is "the result of the interaction of persons."²⁵ It is the result of the reaction of his total nature upon God as revealed in Christ. This is knowledge in the real sense for the Christian. The facts which are given in Christian experience are transferred into a coherent system of Christian doctrine thus:

By means of discrimination and association, by means of intuition, and memory, and inference, and all the resources of the soul for dealing with the spiritual universe. There is an analytic process by which the elements of experience are separated from each other, and a synthetic process by which they are recombined with each other and with new forms of knowledge as they arise in experience. In all these processes the Christian is guided by the Scriptures. The revelation of God in Christ is the foundation which supports him in all his mental and spiritual activities. But the processes of the mind continue just the same.

23. *Ibid.*, p. 65.

24. *Ibid.*, p. 67.

25. *Ibid.*

The Christian doctrinal system thus arises out of the facts of Christian experience.²⁶

In Christian experience, according to Mullins' explanation, a personal, spiritual power is redemptively made known as "Another." The object of worship is known both as transcendent and as immanent. God becomes known in his trinity as Father, Son, and Holy Spirit.²⁷

Christian knowledge, for Mullins, yields a certainty of the facts of consciousness. "Christian certainty has a fact basis in life itself."²⁸ A new causal agency works within the Christian and imparts this certainty. The Christian experience as subjective imparts a reality and a power in the convictions of men which nothing can destroy. Thus truth becomes real and vital for the individual, but it is first of all objective truth in the divine revelation in Christ and recorded in the New Testament.

The outcome thus agrees with the assumption of all knowledge, *viz.*, that the world without is congruous with the world within, and the universe is congruous with human reason.²⁹

Following this analysis of the basic theological writings of Dr. Mullins with regard to the problem of religious knowledge and his efforts to find a workable solution to this problem, we turn now to make a similar analysis of the basic theological writings of Dr. W. T. Conner. In some ways Dr. Conner built upon the epistemological foundations which Mullins had laid, yet his emphases are not always the same as those of his distinguished teacher and friend. Where Mullins takes religious (Christian) experience as his starting point in theological thought, Conner's main emphasis is on revelation.

It would seem that two main ideas are involved in Conner's theory of religious knowledge: one of these is revelation and the other is religion. Indeed these two ideas for him are correlative the one to the other. Dr. Conner seeks

26. *Ibid.*, p. 68.

27. *Ibid.*, p. 71.

28. *Ibid.*, p. 73.

29. *Ibid.*, p. 79.

to give sufficient emphasis not only to the objective factors but also to the subjective factors as well which are involved in the knowledge of God. The objective revelation of God in Christ is subjectively apprehended by means of a "faith-experience" response. A knowledge of God is not possible apart from revelation on God's part and a religious capacity on man's part. Conner says: "Man has no capacity to know God except as God reveals himself, nor could God reveal himself to a being who had no capacity to know him. Each implies the other."³⁰ The two necessary factors in all knowledge are seen in this conception of religious knowledge. One of these factors is an object of knowledge. The other is the activity of the knowing mind.³¹

Conner says that "the knowledge of God is a revelation on God's part to the soul of man."³² Divine revelation and human apprehension of that revelation are correlative ideas. Since revelation is not complete until it is apprehended, the idea of religious faith seems to be included in the idea of divine revelation. The vital connection between revelation is expressed as follows:

Knowledge unappropriated is not knowledge. Revelation that does not reveal is not revelation. Unless revelation is revelation to *somebody*, it is not revelation.³³

The idea or doctrine of revelation as opposed to human discovery is basic in Conner's conception of the knowledge of God. Revelation is God's initiative, not man's achievement.³⁴ Man's receptivity is God's creation.³⁵ Even the faith by which man apprehends God in Christ is a product of God's activity.³⁶ "This means," says Conner, "that our

30. W. T. Conner, *Christian Doctrine* (Nashville: Broadman Press, 1937), p. 17.

31. *Ibid.*, p. 27.

32. W. T. Conner, "Theology, a Practical Discipline," *The Review and Expositor*, 41:356, October, 1944.

33. W. T. Conner, *Revelation and God: an Introduction to Christian Doctrine* (Nashville: Broadman Press, 1936), p. 122.

34. *Ibid.*, p. 81.

35. *Ibid.*, p. 89.

36. *Ibid.*, p. 140.

knowledge of God is through and through the result of God's activity. Revelation, in all its respects, is God's work."³⁷ Again, he says:

Man by his wisdom knows not God. By searching he has not found out God. He could not do so. God must make himself known. Not only must he make himself known by an objective revelation available for all men, he must make himself known in the sense of a personal spiritual disclosure to the individual soul.³⁸

Conner's theory of religious knowledge unfolds as he explains and interprets his doctrine of revelation. He maintains that the method of experience, rather than the speculative or *a priori* method, is the correct way of dealing with the question of knowledge in religion. The method of experience begins with facts and seeks the correct explanation of the facts. The *a priori* method tries to decide, apart from experience, whether a knowledge of God is possible, and, if such knowledge is possible, to explain how man knows God. Conner's observation is that "we will find in most, if not all, cases that men combine elements of each of these methods."³⁹

Conner held that revelation is not just the impartation of information of a supernatural nature. He says, "It is doubtful if it would be true to say that it is primarily the impartation of information at all."⁴⁰ With E. Y. Mullins, he speaks of revelation as "the impartation of God himself to us rather than truth about God."⁴¹ Again, he says:

By a revelation of himself we mean that somehow God has put himself within the range of man's knowing powers. We are thinking of the objective factor in religion; i.e., that God has brought himself to such a state of being, in relation to man, that makes it possible for man to apprehend God.⁴²

37. *Ibid.*

38. Conner, "Theology, a Practical Discipline," *op. cit.*, 41:356.

39. Conner, *Revelation and God*, *op. cit.*, p. 45.

40. Conner, "Theology, a Practical Discipline," *op. cit.*, 41:353-354.

41. *Ibid.*, 41:354.

42. Conner, *Revelation and God*, *op. cit.*, p. 45.

The observed facts which provide the starting point for Conner's explanation of the doctrine of revelation and its interpretation have to do with man's religious nature and consciousness. Man as a spiritual personality is possessed of intelligence, rational affection, free will, and moral sense. These powers mark man as like God, and as a consequence of them, man has a spiritual affinity for God. He has an insatiable thirst for the infinite and the eternal. He is a religious being who is not satisfied without God.⁴³

Conner employs the principle of causality in his arguments for the validity of the practically universal idea of God among men. He regarded the idea of God as necessary to explain the world and man's relation to the world. He held that the idea of God is necessary to account for man's mental, moral, volitional, emotional, and religious nature.⁴⁴ If there is no God, it is difficult to explain man's belief in God throughout human history. "Shall we believe that man's rational consciousness and his moral consciousness are valid, but that his religious consciousness is an illusion?"⁴⁵

For Conner, the ontological argument for the existence of God helps to clarify the idea of God. This argument is based on the assumption or principle that the idea of a perfect being is a necessary idea of the mind. It assumes that the objective world corresponds to man's necessary ideas, that the reality which is God corresponds to man's necessary idea of God. The assumption that the idea of God is necessary for thought works; the opposite assumption does not work, but ends in agnosticism.

So we believe that the idea of a perfect being is so related to human experience and thought that the idea operates as an unconscious assumption in the operations of the mind, and when the mind becomes reflective this idea necessarily emerges.⁴⁶

The revelation of God through nature causes man to be religious, according to Conner, but it does not provide satis-

43. *Ibid.*, pp. 50-53.

44. *Ibid.*, p. 46.

45. *Ibid.*, pp. 57-67.

46. *Ibid.*, p. 69.

factory religious assurance. It is the starting point for the final revelation of God in and through Jesus Christ.⁴⁷ Jesus knew God himself. His consciousness of God sprang from his fellowship with God. Religion was for him the whole life; his communion with God was unbroken. He brought to man a new consciousness of God. All other men are dependent on him for a knowledge of God. "His own knowledge of God is direct and immediate; that of other men is mediated by him."⁴⁸

From this viewpoint knowing God is inseparable from an experience of salvation. One comes into fellowship with God and knows God in the consciousness of being saved from sin. The *only* Christian position is that "God's final revelation came in Christ, and that the *kind* of God revealed in Christ—the God and Father of our Lord Jesus Christ—is revealed for us nowhere else."⁴⁹

Faith which appropriates revelation is spoken of by Conner as "the response of the soul to the intelligent presentation of the gospel of Christ."⁵⁰ Christian faith is the venture of throwing one's self on God as revealed in Christ. Knowledge grows out of this venturesome experience of faith that cannot come any other way. In its highest form, faith is the response of a person to a person. It is an intelligent and trustful response of a person to a personal God who has revealed himself as a God of redemptive purpose and love in Jesus Christ. Trust in God leads to a deeper knowledge of God. Trust and knowledge go together.⁵¹

Conner held that faith bears something of the same relation to the spiritual world that the physical senses do to the natural world. The attitude of faith is moral and spiritual rather than merely intellectual. It is a willingness to accept truth so far as known, and to act upon it. It is not opposed to knowledge, but is the only means of knowledge in the spiritual realm. We cannot know the spiritual world,

47. *Ibid.*, p. 72; pp. 107-144.

48. *Ibid.*, p. 115.

49. *Ibid.*, pp. 119-120.

50. *Ibid.*, p. 130.

51. *Ibid.*, p. 131.

at least in any real and vital way, except by faith. Faith is the means of spiritual knowledge.⁵²

Conner believed the method of regarding religious knowledge as growing out of religious experience to be in accord with the conclusions of modern psychology and pedagogy with reference to knowledge in other fields of investigation. The knowledge of God which grows out of communion with God is dependent upon a personal adjustment or "faith-response" to God in Christ. Such knowledge, when apprehended, is of the nature of a personal communication.⁵³ The knowledge of God is neither a matter of speculation nor of inferential reasoning; it is rather a matter of spiritual insight. "It is more like an intuition than a process of syllogistic reasoning."⁵⁴

Christian faith is not merely subjective certitude. It is objectively grounded in Christ and brings assurance to the Christian. Faith as a knowledge of God is its own vindication; it carries with it its own assurance. The Christian claim to a true knowledge of God may be subjected to the moral test. The validity of this claim is verified in the transforming power of the experience both in the individual and in society.⁵⁵

The Bible, for Conner, is extremely important for religious knowledge. The Bible is the product and the record of revelation. It is primarily a book of religion which presents to us a revelation from God centering in the "Person" of Jesus Christ. It has revelation value for us in that it enables us to know God. "The message of the Bible lies in its teaching concerning spiritual matters."⁵⁶ Man's first need as described in the Bible is vital contact with God, not a system of theology or of religious philosophy.⁵⁷ The Bible is authoritative as the voice of God is authoritative to the soul of man. The authority of the Bible is the authority of

52. *Ibid.*, p. 133.

53. *Ibid.*, p. 141.

54. Conner, "Theology, a Practical Discipline," *op. cit.*, 41:356.

55. Conner, *Revelation and God*, *op. cit.*, pp. 136-137.

56. *Ibid.*, p. 88.

57. *Ibid.*, p. 97.

Christ. As such, a rational being should rationally accept it, rationally interpret it, and rationally follow it. We see, therefore, that the Christian theologian must ground his doctrine in the Bible.

It is the task of Christian Doctrine to set forth the structural and organic principles of the Christian religion as these are to be found in a study of the Bible, interpreted in the light of Christian experience and history and as these principles are related to what we know of God and spiritual truth from other sources.⁵⁸

Conner believed that those who think that theology should give us a knowledge that is practically final and complete with reference to all things in heaven and in earth make a fundamental mistake. He says that

the purpose of theology is to furnish us with a knowledge that is practical in its aim. It is not meant to give us a speculative knowledge that is all comprehensive and logically complete. It aims rather to give us truth by which we are to live. It should furnish us truth by which we are to guide our lives. Its truth is not theoretical for the sake of truth; it is truth for the sake of living.⁵⁹

It is not the function of theology to give a theoretical construction to the whole realm of human knowledge, but rather to bring the truth necessary for the guidance of man's religious life.⁶⁰

God has given us a revelation of himself not, first of all, to make us philosophers or theologians, but to make us Christians. The proper response on man's part to this revelation of God in Christ is the response of his whole personality in faith.⁶¹

It is thus clearly seen, both in the writings of Mullins and in that of Conner, that these two Baptist theologians of note have made use of the new knowledge of our age for their own purposes without forsaking the traditional super-

58. *Ibid.*, p. 100.

59. Conner, "Theology, a Practical Discipline," *op. cit.*, 41:350.

60. *Ibid.*, 41:353.

61. *Ibid.*, 41:354.

naturalistic viewpoint of historic Christianity. The doctrinal views are not different from those of the older theology as they set them out. Both of these men, however, give a greater place to Christian experience than do the older theological statements. For both of them, religious knowledge is vitally connected with the doctrine of redemption. It seems safe to say that for them there can be no firsthand knowledge of God apart from the experience of redemption. They seek also to give a rational interpretation or explanation to the facts of religious experience.

The basic assumption or presupposition underlying Mullins' theory of religious knowledge is that facts are directly given in experience, that the reality of God is given in religious experience. It does not seem, however, that he has proved this premise. It may be incapable of proof. On the other hand, it may be incapable of disproof, although some would deny its validity. If this premise is sound, and the second principle also—that religious knowledge grows out of religious experience—it would seem that Mullins' "knowledge-claim" is impregnable. However, since his claim of religious knowledge does rest upon an unproved assumption, it would not seem that objective certainty accrues to such knowledge, but only an inner assurance of faith.

Mullins has probably done more than any other Southern Baptist theologian in facing the problem of religious knowledge and in offering helpful suggestions toward its solution. On some points, however, his views remain vaguely expressed, if expressed at all. For instance, how does knowledge result from an "interaction of persons?" Mullins has told us that it does, but does he explain *how* it does. Does this conception of the way knowledge arises lead logically to the mystical view of vital union of man's soul with God in which man loses his individuality as a person? On the other hand, is this a similiar idea to that which Karl Barth expresses as an "exchange in places between God and man?"⁶²

62. Karl Barth, "Revelation," *Revelation* (John Baillie and Hugh Martin, editors; New York: The Macmillan Co., 1937), p. 56.

Is there a confusion of reality with knowledge in Mullins' view that knowledge arises out of experience in which reality is given? If not, how is reality as given in experience transformed into knowledge?

Does Mullins' rational (?) explanation based on a "correspondence" theory of truth really explain the knowledge process? Does not the correspondence theory itself rest upon unproved assumptions? Do the six basic assumptions underlying Mullins' experiential argument for the knowledge of God grow out of the observed facts of experience? If not, are they *a priori* principles or postulates? Does any system based on postulates bring objective certainty?

Dr. Conner's efforts toward achieving the proper balance and relationship between revelation and religion, the objective and subjective factors in religion, seem to be in the right direction. His insistence that the correct starting place in theology is indicated by the fact of Christian experience seems to be a position which is demanded of theology by the new knowledge of our day. His view that the purpose of theology is to furnish us with practical truth rather than with an absolute knowledge of all things is commendable.

Conner is somewhat vague, however, in his answer to the question: How do we know God? He affirms that a knowledge of God comes from religious experience. He also states that faith is the means of spiritual or religious knowledge. Is this sufficient explanation of the knowledge process?

CHARLES SPURGEON GARDNER

BY J. B. WEATHERSPOON

In the hands of a student of Charles Spurgeon Gardner a review of his career could easily abound in praise and expressions of personal appreciation. But the knowledge of his spirit makes restraint appropriate. His preference would be that what is said should be more about the character of his work than about his personal excellencies. There was enough in his experience to make him a vain man, but instead of dramatizing his triumphs with heroic gesture he quietly set himself to the enlarging tasks within the doors of service that opened before him.

My purpose therefore, is not a personal eulogy but a review of significant steps in his career and what he did and taught, in an effort to make him known to you who did not have the privilege of sitting at his feet.

It is necessary first to take a brief look at his family background which had a good deal to do with his spirit and character and outlook upon life. His early faith, his readiness to enter the ministry, his pursuit of culture, his attitudes in a world of rapid intellectual and social change, his sympathy and gentleness of manner owed much to the providence of his parentage and upbringing. He was born February 28, 1859 in Gibson County, Tennessee, into the home of Stephen A. Gardner and Evelyn Wood Gardner, daughter of the editor of a Baptist paper in Georgia. That home was a good cradle for the man that was to be. It was poor in the things that perish but rich in the things that are eternal. Stephen Gardner, whose English father and Irish mother had come to America and settled near Providence, Rhode Island, was educated at Brown University. In the migrating spirit of his father he early moved into the South, finally settling in west Tennessee under the urgent persuasion of another Baptist preacher, James R. Graves. He was invited by Dr. Graves to join him as associate editor of a paper he was publishing. This was declined on the ground of a preference for teaching or preaching. Thus Stephen Gardner came to join that hardy pioneer group of farmer-

preachers that a hundred years ago blazed the way in the South and West for Baptist growth. Into this home was born Charles Spurgeon Gardner, the youngest of six children, one brother significantly bearing also the name of a preacher, Francis Wayland. (One would like to comment on the significance of that trio—Graves, Spurgeon, and Wayland—living together in the esteem of Stephen Gardner in 1859, but time forbids).

Two months after the birth of Charles, Stephen Gardner died. The oldest son, William, assumed the responsibility of headship and held the family together under the care of the mother until after Charles was ready to go to college. He surrendered his hope of a formal education, but later capitalized on his experience at home by establishing an orphanage in Arkansas. One incident that Dr. Gardner cherished, which was significant of his brother's care and also for his own experience, was his being taken to the railroad station to meet Dr. John A. Broadus who was passing through. The boy was thrilled at meeting the great man and having him express the hope that some day he might study at the Seminary.

As one follows the story of the Gardner family through the years one is impressed with its fundamental wealth in faith, character and culture. Dating from the grandfather who emigrated from England to America no Gardner seemed willing to die where he was born—and that was true not only geographically, but intellectually and spiritually. No insulation, whether by circumstance or established ways or intellectual tradition, was permitted to seal the door against a larger life in a larger world. Into such a company was Charles Spurgeon Gardner born.

In 1877 he entered Union University at Jackson, Tennessee. After four years and without graduation (for he had no adequate high school to prepare him for college) he transferred to Richmond College in Virginia, where he found a different background and a new orientation. For reasons outside his own desire and intellectual ability he had again to move on without a degree. In 1882 he entered this Semi-

nary to study primarily with Dr. Broadus. He was able to stay but one year, but gave care to take (among other studies) every course that Dr. Broadus gave, Greek, New Testament Interpretation, and Homiletics. In these academic years he received no badge of achievement, but he received something without which any degree is worth less than nothing. He received a passion for study, a knowledge of how to study and what to study as a preacher of the gospel. With these his education had begun; its increase would continue to enrich his life and ministry as long as he lived. If his father was a farmer-preacher he was a student-preacher giving himself with equal energy to plowing, planting, reaping, and storing up for the people he served.

Having been ordained at New Castle, Kentucky, while a Seminary student, he was ready to assume full time pastoral duties. There were two brief pastorates, at Trenton and Brownsville, Tennessee. While at Brownsville he met and married Miss Ariadne Turner who until her death in 1914 fully shared his dedication to the service of Christ. The dedication of one of his books reads: "To the Memory of Ellen Wood Gardner, my mother, and Ariadne Turner Gardner, my wife, to each of whom I owe a debt of gratitude too great for words." After Brownsville came the pastorate of eight years (1886-1894) at the Edgefield Baptist Church in Nashville. It is a matter of historical interest that during this pastorate the Sunday School Board of the Southern Baptist Convention was established and in the list of the first Board of Managers was the name of C. S. Gardner. In this early responsibility may be found the roots of his great concern for the educational function of the church and for the ministry of the Sunday School Board whose influence he did not underestimate.

Then followed the pastorate at Greenville, South Carolina (1894-1901), where this Seminary was established in 1859, the year of Dr. Gardner's birth (a fact concerning which he later said with characteristic modesty: "That means nothing to the Seminary, of course, but a great deal to me"). In the First Baptist Church there he was in close touch with

Furman University, and rendered a most acceptable service to faculty and students, in addition to his ministry to the whole community. A series of five articles in the *Religious Herald* (Virginia) in 1904 on the question, "Is Christian Education Essential to the Work of Evangelization?" reflects how seriously and profoundly he gave himself to the subject of denominational education during the Greenville pastorate. In one article he discussed the question from the standpoint of its teacher; in another from the standpoint of the student facing the problems of science, criticism, and scepticism; in a third he approached the question historically; again his discussion was in the light of the state program of higher education; and finally from the standpoint of the denomination with the problems of control and organization. Written fifty years ago his affirmations and arguments are still challenging. Beginning with the thesis that "the type of education prevailing largely determines the type of religious life that will prevail," he argued for the Christian school as the necessary agency for the perpetuation of an evangelical type of Christianity. And the mission of the Christian school he believed to be "to make culture center around Christ," which entailed "a correlation of modern scientific knowledge and habits of mind with the vital elements of the Christian faith."

The Greenville pastorate provided a constant stimulus to study; and to the study of subjects calculated to increase the preacher's effectiveness in his ministry to the whole community, to individuals (student, professor, business man, or farmer) in their personal awakening and development, and to life in the community. He studied diligently, not in order that he might become a scholar, but a preacher unashamed, rightly dividing the word of truth. Thus the foundations were strengthened for the comprehensive grasp of the things that pertain to life, which was to become the strength and attractiveness of his teaching.

From Greenville, after six years, the journey led to the Grace Street Church in Richmond, Virginia. This pastorate extended from 1901-1907 when Dr. Gardner was invited to

a professorship in the Seminary. (We may from this time properly call him "Dr. Gardner," for Union University had already given him the honorary degree of Doctor of Divinity, a fact which he somehow failed to report to "Who's Who in America" as he did also other honorary degrees that were later bestowed on him). The form of his ministry in Richmond did not show any distinct change. The quality of it, however, was constantly enriched. He was known as an outstanding preacher whose sermons reflected a careful and accurate interpretation of biblical truth, an intimate and sympathetic understanding of life with its intellectual, moral and spiritual problems, and a clear discernment of the meeting place of man's need and God's supply. People forgave him for not aspiring to brilliant oratory, because he fed their minds and hearts with a sympathy and urgency that stirred their consciences and drew them to higher levels of understanding and life. His preaching was dynamic rather than pyrotechnic. He preached on no petty themes. He resorted neither to artfulness nor to triviality to entertain the crowds. He believed too seriously in the sacredness of personality and knew too much about psychology and religious experience to trip men into superficial response.

On the other hand his pulpit had nothing in common with a morgue. There was nothing wintry or dead about him. He was alive and the truth he preached was living, throbbing truth. His was the vitality of a strong vigorous planter sowing seed with a purposeful and hopeful heart, not that of a butterfly or bumblebee seeking sweets and enjoying praise of his wings or his bumble. There was no vanity in him. Neither was there any fear. He did not shrink from opening new vistas of truth or cutting across old ways of interpreting Christian life. He often preached truth that burned, not in the defiant spirit of an innovator but with the simple directness of one who had come upon something vital that in good conscience must be told. I recall vividly a chapel talk on the affirmation of John the Baptist: "Even now the axe lieth at the root of the tree," and his sermon at the Southern Baptist Convention in 1911,

in which he preached about the Kingdom of God, a subject on which there was wide disagreement with many ramifications. In the straightforward manner of an expositor rather than debater he made his interpretation of the Kingdom and pinned his vast audience down to the question of Jesus: "Why call ye me Lord, Lord, and do not the things that I say?"

In the pulpit Dr. Gardner presented a picture of calm self-possession. His face expressed friendliness, much like that one sees in the portrait of Alexander Maclaren or Phillips Brooks. His manner was deliberate, nothing nervous or fussy. All who knew him remember that he was never in a hurry, but nevertheless began and ended promptly. His speech was as personal as conversation but maintained the dignity of the occasion. His voice was not mellow or honeyed, and yet not harsh. In the midst of a sermon it easily registered triumph or concern, or the ring of insistence or warning, as well as the positive confidence of proclamation. His gestures were not many and served the purpose of emphasis more than dramatic interpretation. All in all it is fair to say that he was a preacher of great ability, who spoke with strength out of an ample reserve, and with full awareness of the needs of men.

If one may judge from a very early written sermon and another written in the mid-passage of his ministry, as well as from those one was privileged to hear on various occasions, one characteristic was constant in his preaching. He looked for the central governing aspect of his subject and enlarged upon that to the subordination (but not exclusion) of others. For example, in a sermon on the character of Aaron that was found among his papers, a sermon written for Dr. Broadus in the class in Homiletics, he seized upon the quality of submissiveness in Aaron, illustrating it from several episodes of his life, evaluating it as strength and weakness, and pointing out the service that can be rendered by those who, as Dr. Robertson would have expressed it, "have to play second fiddle." In red ink at the end was this gentle comment in the handwriting of Dr. Broadus:

"You have used your material well and have made a pleasing and effective sermon. Your analysis of his character might have been more exhaustive." He had written on a characteristic rather than the character of Aaron, and he was not the last student to change an assignment to suit himself. When he was professor of Homiletics he gave us, I recall, an assignment to write a paper on the life of Aaron. He did not ask for a sermon, however; it was an exercise in narration. For him the genius of a sermon was intensiveness rather than expansiveness, contact with life in a crucial area rather than in general.

After twenty-three years in the pulpit and pastoral ministry he came to the Seminary in 1907. He came as Professor of Homiletics and Ecclesiology, succeeding Dr. E. C. Dargan. Although on the point I have no documentation, I am quite sure there was an understanding that he would introduce into the course of study the subjects to which he had given himself for a number of years and which he felt were essential to a minister's preparation in our time: sociology, psychology, and ethics in their joint relationship to preaching.

At the first no new department was proposed but from the first infiltration began. The Seminary catalogues from 1907-1915 furnish interesting reading. I was a member of his class in Ecclesiology in 1908-1909. The first quarter (as the catalogue had indicated) was given to a study of "the Church as a Social Institution and its general relation to the whole social organism." The general sociological principles which underlie the genesis and development of social institutions were discussed, and their relation to the whole problem of church polity pointed out. In the second quarter the subject was comparative church polity, including present-day tendencies and the ordinances in the life of the New Testament, and the present situation and tendencies in church life. The third quarter was given entirely to an analysis of the social problems of our age, showing the opportunity now wide open before the preacher and the church. In the fourth quarter came a study of church activities in which ethical

and sociological principles were applied to internal problems of the church and its tasks in the outside world—evangelism, education, charity, and social reform. That was ecclesiology with a difference, and, you may be assured, interesting and lively.

The next year (1909-10) two full quarters were given to the social principles of Christianity. In the catalogue of 1913-14 the course bears the title, "Ethics and Sociology," Ecclesiology having been absorbed in Theology and Church History, in addition to student "bull sessions." In 1916 appeared a new department title, "Christian Sociology," chosen to conform to usage in other institutions. Dr. Gardner personally preferred the term Sociology of Christianity. Thus a new department in the Seminary's curriculum came into being, having demonstrated its value in ministerial education.

In Homiletics Dr. Gardner was no less alert to the value of the advancing mental and social sciences. He placed highest value upon the work of Dr. Broadus in the field of sermon structure, materials of preaching, style and so forth, and never considered setting it aside. He was aware, however, that the knowledge of mental processes, personality, and conduct had been greatly advanced and new insights were at hand for the preacher in his task of communication and persuasion. Accordingly at the very first he introduced lectures on the psychology of preaching, giving one third of the course to that subject. These lectures became the basis for his book, entitled "Psychology and Preaching" which expounded relevant facts of functional psychology and pointed out the values of psychological understanding for both restraint and guidance in the preacher's evangelistic and didactic objectives.

In 1915, Dr. B. H. Dement having resigned from the chair of Sunday School Pedagogy, Dr. Gardner was asked to take over a part of that work, and besides lecturing on the history of education and educational psychology conducted a seminar in the psychology of religion, thus having a share in creating the tone and character of two other future departments: Religious Education and Psychology of Religion.

In playing so vital a part in the broadening of practical studies, related to social problems and preaching techniques, Dr. Gardner in no way discounted the historical classical theological disciplines. No one appreciated more than he the necessity of biblical, historical, and theological knowledge, which provide the materials of our basic faith and message. He had no thought of diluting ministerial education by substituting a practical "how" for the "what" and "why" of sound theological learning. His chief business, however, was with the communication of truth and his great concern was that the preacher should know people as individual and social personalities and the character of the social world in which he must preach, together with the ideals of Christian living. He had learned in his own pastoral experience that if preaching is to be permanently effective the preacher must be psychologically, sociologically, and ethically as well as theologically intelligent. Only such intelligence could save the preacher from tragic blunders in his proclamation and teaching of the word of life and its claims. That he came to this conclusion early and set himself to diligent study explains his preparedness for the role he was called upon to play in the Seminary.

His students soon discovered also that Dr. Gardner had an idea that nothing is really understood apart from its history, and that to know the history of an idea or a movement (like communism or capitalism or democracy) affords a vantage point from which to judge its strength and weakness, its truth or fallacy. He prefaced his social teaching with a study of the nature and history of social organization. He saw in the history of preaching the preacher's treasure of understanding and inspiration. Books that he required to be read were largely historical in their approach to their subjects. In a seminar in 1910-11 on Social Process we were required to read such books as Cooley's "Social Organization," Forrester's "Development of Western Civilization" and Kirkup's "History of Socialism," in addition to books and lectures that gave an ethical interpretation. He believed that history is essential to intelligent criticism and moral leadership. He insisted on an organic view of things. He believed that

traditions and customs should be respected as legacies but held open to examination in the light of new knowledge and experience. In his study of the sciences and history he discovered the necessity of an open mind, that knowledge grows, that history is in process, that change is essential to progress, and that progress depends upon intelligence and moral integrity. He did not ridicule the closed mind, for he was not given to ridicule, he only exposed its moribund quality. Said he, "The closed mind directs its activities more and more against reality. The beliefs of such a mind represent a certain correlation with a certain order of environmental conditions. But this attitude could be justified only on two grounds—(1) that those beliefs represent a perfect correlation with those conditions, (2) that those conditions never change."

So his students recognized in him that attitude of mind which he recommended to others—"open-minded conservatism." His moral and social interpretation of Christian experience differed widely from conventional orthodoxy; his conception of the Kingdom of God and of the function of the Church in the economic and political orders would find many dissenters even today. But he never boasted of his differences or despised his critics. For them he had more sorrow than anger. He went out ahead of his brothers but did not break fellowship with them nor they with him. His undoubted conservatism won for him the right to be progressive. This right he publicly claimed in an address on "Southern Baptists and Theological Liberty," in which he equally condemned the conformist demagogue and agitator, and the iconoclastic liberal who holds the name but not the substance of the faith that created the denomination. He believed that there is such a thing as "conservative liberty"—freedom in a common basic faith, that in love adds to the strength of fellowship and mutual trust.

In his study as in his teaching Dr. Gardner's chief concern was service to his students as preachers. His was no academic or scholarly interest in the subjects that occupied him. As he had begun to apply himself to the various

fields of study for the sake of his ministry as preacher and pastor, so he continued for the sake of his students who were to be ministers. In this motivation he was, of course, not unique among his colleagues. It is mentioned here only because it explains a procedure in his teaching and writing at a point where he has been criticized. The criticism was that his courses had too much sociology and too little ethical interpretation, and that his book on "Psychology and Preaching" had too much psychological analysis and too little illustration and application to preaching. Today that might be a valid criticism, for many students have had good courses in these sciences in college, and all have had the opportunity. Some said even then, and Dr. Gardner would have agreed with them, that the college was the proper place for fundamental scientific studies. It was at that point that Dr. Gardner's realism in his contemplation of his task asserted itself. Fifty years ago, the percentage of non-college men in our student body was larger than now, and of those who were college men few had studied sociology for the reason that in the majority of Southern Baptist colleges it was quite secondary or not taught at all. Not many more elected courses in psychology. What was the professor to do, when he felt so deeply the value of those things for intelligent communication? Dr. Gardner's answer was to introduce enough of sociological knowledge to reveal the ethical task and problem, and enough of psychological facts to reveal the problem of communication and give guidance in persuasion. He would have done more in the sciences if his had been a purely scientific interest. He would have done less if he had thought rhetoric and enthusiasm were an adequate equipment for proclamation. He was in no way bringing strange fire into the temple of theology, or forgetting the purpose of the Seminary. He was simply filling a gap in ministerial education, a gap that he discovered in his own early ministry and which he set out by main strength and awkwardness to fill by private study. A knowledge of the situation he faced and his dedication to the realistic purpose of teaching men to preach with open eyes, seemed to him to fully justify his procedure.

In the classroom Dr. Gardner was calm in spirit and deliberate in speech. He conceived of the teaching situation as one calling for the exchange and communication of ideas in an atmosphere of sober contemplation rather than hurried enthusiasm. His attitude was not that of a propagandist but of a careful thinker. There was no free-wheeling. His speech never outran his thought. For the most part he was gentle and patient. As long as questions had sincerity and relevance he made no quarrel with the ignorance they displayed. But if the student reflected an unwillingness to face facts or displayed a prejudice foreign to Christian love he might quickly be made to wish he had been absent that day.

One day, for example, as he lectured on the subject of Race some prejudiced and benighted soul asked Dr. Gardner if he believed Negroes would go to heaven. He paused, removed his glasses, and polished them for what seemed a long time with his handkerchief, put his handkerchief back into his pocket, put on his glasses and looked up to say quietly: "In my judgment the Negroes have a much better chance than a preacher who would raise such a question." On another day the feminist movement was under discussion. A very conservative student declared with some heat, "If a woman were to speak in the church of which I am pastor there would be an explosion." "Well," Dr. Gardner replied, "I think I would risk it, in the hope that the explosion would open up some closed minds."

His gentleness was sometimes misinterpreted by students. Because he did not hold tight reins and flourish a whip, students sometimes forgot that he was in the driver's seat, and gave little time to his work. It came to him once that his were considered snap courses. He said nothing, but took care of it in the next examination. After the results were made known a group of students went to him to protest that they were accustomed to making high marks and that he had done them an injustice in flunking them. It is authentically reported that he listened until they had said all they had to say, and after a deliberate pause ended the interview by saying quietly, "When did the students start ex-

aming their papers and deciding what grades they should receive?" Embarrassing moment number one!

For the student who took learning seriously and did not require that his desire to know truth should be always artificially stimulated he was a delightful teacher, a constant inspiration, because in his lectures were the strength and appeal of factual knowledge, logical reasoning, and the spiritual insight of a devout soul. His teaching moved within the orbit of four dominant concepts, which he found in the teaching of Jesus. One was the concept of the individual, which he stated in three principles from Jesus. "First, the immeasurable value that is placed (by Jesus) on the individual; second, that the individual can realize himself only in and through the life of the group of which he is a conscious member; third, that the most important group of which every man should feel himself to be a member is humanity." His comments on this concept so stated in his inaugural address in 1908 are even more relevant in the acute situation of today: "When the present social struggles and problems are studied in the light of these three principles it is apparent that Christianity contains the answer to our fundamental social question. We must have a social organization which magnifies the value of the individual; but that individual must be socialized, must realize the identity of his interests with the interests of all; and narrow group loyalties must be subordinated to its wider loyalty to humanity, as the group of which each is a conscious unit broadens into the great organism of mankind. The struggle for such a social organization is the secret of the history of our time."

Another concept which was dominant in his thinking, was the Kingdom of God as "the supreme and comprehensive ideal of Christianity," for whose establishment in the world Jesus was the anointed agent. His conception of the Kingdom of God was realistic and dynamic, a spiritual order in the midst of life, an order "into which one enters not except voluntarily, by yielding his own will to the divine appeal." In it "human emotions, desires, motives, purposes are brought into captivity to and into harmony with the

divine will, so that God's life flows freely and with transforming and assimilating power through man's life." And by man's life he meant inner and outer, individual and social life, in its character and conduct, in its material, cultural and spiritual pursuits. The Kingdom, like its King, was and is and is to be. It represents God's sovereignty and intention in action. It is God's redemptive movement to reclaim and transform man. And men of the Kingdom, as disciples of Christ, are called to manifest and press its claims not only as a sovereignty to trust but as an order of life to be served and promoted as the supreme authority in human living. Its orbit of purpose encompassed the whole life of the whole world. It was within this conception of the Kingdom of God that Dr. Gardner grappled with the problems of political and economic life as the most formidable that religion faces in modern society. He refused to consider the political and economic as autonomous realms too strong to be brought under the principles of righteousness.

The third and fourth concepts that permeated his teaching were the inseparables: valuation and motivation. Here lie the basic differences between the spirit of this world and the spirit of the Kingdom of God. In the world the emphasis is upon material values; in the Kingdom spiritual values are supreme. In the world the spirit of self-aggrandisement is the basic drive; in the Kingdom of God, love. We must forego any effort here to expound his ideas of spiritual valuation and love. He regarded them as "the distinguishing marks of the Christian life, that working together not only move toward a symmetrical development of personality but toward "a building up of a great brotherhood of souls . . . who are helping one another to fulfill the high potentialities of their common humanity," and that brotherhood, he says, "is the Kingdom of God, which is the supreme social good, and in which all real individual values will be proportionately realized." Around these great concepts his whole teaching concerning individual and corporate Christianity revolved.

Much that throws revealing light upon his spirit must

be left unsaid. The picture of the man, however, would be incomplete without a further reference to his family life. He enjoyed neighborly fellowship, and found delight in many associations in the Seminary and his church, in the private clubs of business and professional man. He was a friendly and sociable man. But his home was his happy haven. There were three children, Evelyn, Charles, and Claudia, born during his early pastorate in Nashville. Knowing the depth of his devotion, the sensitiveness of his nature, and his great dependence upon his family, his friends greatly feared for the effect upon him when blows of bereavement fell quick and hard upon him. First was the death of the elder daughter, Mrs. George T. Waite, which was followed shortly by the death of Mrs. Gardner in 1914. Four years later the son Charles, a young Louisville lawyer, died a soldier's death on the battlefield of France. With this third blow the suffering of Dr. Gardner was most intense. It colored for a while his outlook upon the world whose darkness had come too close. Where there had been cautious optimism about the peace of the world there was reluctant pessimism. His personal losses opened his eyes and his heart to a clearer vision of the depth of evil in the world. Consequently his later years were not as hopeful of an early triumph of righteousness as before. He had no less hope of the ultimate triumph of the Kingdom of God, but was more conscious of the hard road ahead that faith and hope and love would have to travel. In 1920 in the providence of God (and, I understand, the wise and willing service of his daughter Claudia) he married Miss Mary Carter Anderson of Richmond, who by her happy spirit and charm and broad culture converted a prospect of a long loneliness into a experience of spiritual and intellectual companionship that restored his spirit in a hopeful, happy afternoon of life.

Dr. Gardner retired from the Seminary in 1929, after twenty-two years of teaching, and moved to Richmond, Virginia where he performed a varied and blessed ministry until his death in 1948. Two years after his retirement (1931) he received the unusual honor of being invited to return to the Seminary for the Norton Lectures. His sub-

ject was "Democracy." In 1935 he was again on the campus for a semester, delivering freshly prepared lectures on "The State and the Kingdom of God." Ten years ago today he made his last visit to the Seminary to deliver the Founder's Day address. We who heard him wondered as we felt the force of delivery and vigor of thought of this eighty-five year old man why he had retired at seventy, for he completely disproved his own reason for retiring—namely, that as a man grows old what he thinks with will grow old, too. He spoke on "The Seminary As a Factor in the Kingdom of God." After a penetrating analysis of the times through which the Seminary had come he pointed out the four things that, in his judgment, constituted the Seminary's most effective service. And perhaps this address could not close more appropriately than by enumerating them: First, was the Seminary's consistent and persistent attitude of open-minded conservatism in a period of profound agitation and conflict which tempted to dogmatic and intolerant extremes. Second, its emphasis upon training men for practical efficiency without devaluating intellectual culture and scholarship. Third, its high appreciation of the Bible, which without bibliolatry, recognized it as the greatest spiritual treasure of the human race. And, fourth, its emphasis upon the universality of the gospel and its commitment to the missionary enterprise. He closed with a re-affirmation of his faith in the gospel as the only answer to the world's need, underscoring the words, "There is absolutely no other remedy for the evils of this world, individual or social." This was his conviction—this the legacy he would leave to us.

CHURCHES AND ASSOCIATIONS AMONG BAPTISTS

BY WILLIAM WRIGHT BARNES

Every Baptist organization is independent and self-governing. Each has authority to determine who shall be members and who shall continue to be members; each transacts its own business.

An association may not dictate to a church. Conversely, a church or a majority thereof may not dictate to an association. The same principle holds in the relations between any and all Baptist organizations—churches, district associations, general associations, conventions, both state and national. There is no organizational sequence from one to another.

The origin of associations in the United States throws light upon the purpose of associations and their relations with churches. For purposes of fellowship, worship, evangelism, mutual helpfulness in a given area, Baptists began to gather in Yearly Meetings. There is a strong tradition that the Six Principle Baptists in New England began to gather in Yearly Meetings as early as 1670. Incipient organizational life began to take shape. After further development the name association was adopted. They number their annual meetings today from 1670.

In the Delaware Valley Baptists began to meet in Yearly Meetings in 1689. Within eighteen years the need was seen for some definite method of expressing the will of the churches. "Before our general meeting, held at Philadelphia, in the seventh month (September), 1707, it was concluded by the several congregations of our judgment, to make choice of some particular brethren, such as they thought most capable in every congregation, and those to meet at the yearly meeting to consult about such things as were wanting in the churches, and to set them in order; and these brethren meeting at the said yearly meeting . . . agreed to continue the meeting till the third day following in the work of the public ministry. It was then agreed, that a person that is a stranger, that has neither letter of recommendation, nor is known to be a person gifted, and of a good conversation

(behaviour), shall not be admitted to preach, nor be entertained as a member in any of the baptized congregations in communion with each other."

This was not an organization, as we know associations today. There was no moderator for forty-two years. There were no motions made or debated. The "particular brethren" from each church sat in conference and in familiar conversation discussed some question until general agreement was reached. The clerk recorded: "Agreed thus and so." This was not an organization, an *association*. Rather, the churches in the person of their appointees were *associating* together for mutual counsel. Out of this developed the Philadelphia Association. In that meeting (1707) the appointees of the churches outlined the procedure to be followed in case a member and his church at grievance could not settle their differences—"that the church and the person so grieved do fully acquiesce in their (the appointees of the churches) determination." Comparable action is seen in subsequent meetings of this group that came to be called the Philadelphia Association. In 1749 a lengthy *Essay* was prepared by the first moderator on instructions by the Association setting forth the relations between the Association and the churches. The principle underlying this action was followed by other associations as they were being formed in other parts of the country. It was not that an organization assumed authority over a church, but that all the churches of a certain area were capable of advising a church and in case of division of determining which faction was the true church. This community of interest, counsel, and action may be seen in the custom of several churches sending pastors and deacons to assist a church in ordaining one of her members. A church has final authority in spiritual as well as governmental matters, but it was thought wise that other churches should join with a church in ordaining one of her members who would be recognized and accepted as an ordained minister among the churches. During the eighteenth and nineteenth centuries records of associations from Massachusetts to Georgia, of associations in the Mississippi Valley from Illinois to Mississippi, reveal such think-

ing concerning ordination. In some instances the appointees in annual meeting (association) ordained a minister on request of a church.¹

The Charleston Association (1751), second in the country and first in the south, answered a query sent to the meeting in 1756 to the effect that the association might under certain circumstances recognize the minority in a divided church as the true church. Some fifty-two or fifty-three years later Dr. Richard Furman answering several questions concerning Baptist organized life submitted to him, wrote: "Those associations and all the Bodies bearing this Character among the Baptists, with very few, if any Exceptions, are formed on the Plan, of Independency in Church Government. Their general Character is that of a Council of Advice, claiming no coercive Power over the Churches; yet to support Union in Purity they claim a Right to inquire into the State of the Churches, when Representations are made, and Principles and Practices exist among them which are inconsistent with Christian Union; and to exclude from their Union such as obstinately persist in such Errors, or Disorders."²

The Kehukee Association (N.C.) took under consideration the fact of disorder in the Kehukee Church—the mother church—in 1788, and sent a committee of three ministers to visit the church and set them in order. In 1789 the committee reported the success of their mission. "The Association concurred with the report."

In 1822 the Georgia Association took under advisement the disorder in the Williams Creek Church caused by the conduct of the pastor, Elder Thomas Rhodes. The Association disowned Rhodes, "a disorderly man," and the majority of the members who followed him, and recognized the minority as the true church.

Perhaps the most famous illustration of the principle

1. I was ordained at a Union Meeting (Fifth Sunday Meeting) at my home church of which I was pastor because of the convenience of assembling a council of ordination.—W.W.B.

2. Ms. in Dr. Furman's handwriting in possession of the Charleston Library Association.

under discussion may be seen in Tennessee. Dr. R. B. C. Howell, pastor of the First Baptist Church, Nashville, was president of the Southern Baptist Convention. Dr. J. R. Graves, member of the First Church, was editor of the *Tennessee Baptist*. Through his paper, his books, and his addresses he popularized the interpretation that the word *church* in the New Testament always means a local church, and that the local church is supreme. A Baptist church is the only New Testament church; it has authority over the preaching of the gospel, over the ordinances of the gospel, over the method of mission work at home and abroad—no conferences, no boards. A difficulty arose between Dr. Howell and Dr. Graves. When Dr. Graves and others were excluded from the First Baptist Church of Nashville, they (about ten per cent of the membership) presented a letter to the General Association of Middle Tennessee and North Alabama and to the Concord Association (Nashville and contiguous area) claiming to be the true First Baptist Church. Dr. Howell and a group of messengers presented a letter from the First Baptist Church to the Concord Association. The two letters were referred to a committee of which Dr. J. M. Pendleton was chairman (ten years later he published the first edition of his well known *Church Manual*). Dr. Pendleton submitted to the Association the unanimous report of the committee recommending that the minority be recognized as the true church. This report was adopted by the Association by vote of forty-one to one.

For more than two hundred years in America associations (groups of churches) have decided for themselves between factions in a divided Baptist church which faction was the true church—it might be the majority; it might be the minority. Following the action of the Concord Association in Tennessee an editorial appeared in the *Tennessee Baptist*, October 30, 1858, entitled: *Is the Majority Always Right?* Dr. Graves, Dr. Pendleton, and Dr. A. C. Dayton were the editors of the *Tennessee Baptist*. This editorial laid down the fundamental principle upon which an association, a group of churches, may say which faction in a church, minority or

majority, they will recognize as their sister church without interfering with the independence of a Baptist church.

Church and state have been separated in the United States since the beginning of the national government based on the federal constitution. In two of the states, Massachusetts and Connecticut, church and state continued to be united for thirty or forty years after the establishment of the federal constitution. It is a well established principle now in all the state and federal courts that are civil authority cannot take cognizance of purely doctrinal or ecclesiastical questions. However, there are three types of questions that may be taken into civil courts—situations involving civil rights, contractual rights, and property rights. When such questions come into civil courts the courts apply the ecclesiastical law of the denominational group concerned. Most of the larger religious denominations of America have fairly well defined codes of canon law. Baptists have no such codes. Therefore, the civil courts in dealing with Baptist church cases involving civil rights, contractual rights, or property rights apply customary law. In the secular sphere it is called common law. In a dispute involving possession of property the court will endeavor to learn from competent testimony which faction in a divided Baptist church holds to the customs, practices, doctrines, usages of the denominational group. "While it is true that in the case of independent religious societies each church or congregation is a self-governing unity, a majority thereof is supreme only so long as it remains true to its fundamental faith, immemorial customs, usages and practices. Hence the weight of authority is to the effect that the majority of a religious society, however regular its actions or procedure may be, may not, as against a faithful minority, divert the property of the society to another denomination or to the support of doctrines radically and fundamentally opposed to its characteristic doctrine, even though such property is subject to no express trust; and the minority members of a church acting in harmony with its ecclesiastical laws and adhering to the faith constitute the church, as against a majority which have

departed from the faith."³ "The civil courts will inquire only as to who constitutes the religious society and its legitimate successors, and award them the use of the property, and will not ordinarily, in case of a schism in the congregation involving a diversion of the property of the society, inquire into the existing religious opinion of those who adhere to the original local organization."⁴

Thus for more than two centuries Baptist churches in the United States have been *associating* together for mutual helpfulness and have not lost their independence and right of self-government. In the free exercise of this liberty they have chosen to *associate* together and *cooperate* with one another for the advancement of the kingdom of our Lord. The records of these associations constitute the best source for information concerning Baptist "fundamental faith, immemorial customs, usages, and practices." Any respected authors among us may be accepted as "authority" only in so far as they base their opinions upon such immemorial usage. For example, E. P. Marshall, *Baptist Church Jurisprudence*, may not be accepted as authoritative since he himself states (p. 6) that he has not derived his conclusions "from actual custom and usage." J. M. Pendleton, *Church Manual*, however much he may be respected, cannot be taken as "authority" since he has ignored the principle underlying his own committee report and the action of the Concord Association in the Nashville First Church case, namely, that associations may decide which faction in a Baptist church constitutes the true church.

The associational record or other competent testimony indicates which faction (majority or minority) is the true church. The association has no authority in the question of title to property. The civil court only has such authority. The court has no authority in purely doctrinal questions. The association or other groups of churches may decide whether a church, or faction in a church, is in general accord with the denomination.

3. *American Jurisprudence*, vol. 45, p. 784, sec. 55.

4. *Idem*, vol. 45, p. 777, sec. 67.

History shows that democracy needs restraint lest liberty degenerate into license, leading to totalitarianism. For example, the Roman Republic and the Roman Empire; the French Revolution and Napoleon; the Russian Revolution of 1917 and the situation today in Russia. Consider in early history the democracy in Christian churches and the development of totalitarianism in the Roman Church.

The government of the Republic of the United States is based on a federal constitution that presents a series of "checks and balances" as between the legislative, executive and judicial functions. The Founding Fathers saw in the history of the Old World the danger in concentration of these three functions in one authority. They must be kept separate, checking and balancing one another, and at the same time preventing democracy from destroying itself by degenerating into anarchy.

There may be seen in our American Baptist life a development of a comparable "check and balance" system—a preservation of the independence of a free, self-governing church within the frame-work of restraining influence that saves democracy from license and preserves the proper functioning of the freedom of independency.

WHAT DETERMINES CHURCH POLITY?

BY J. D. HUGHEY, JR.

Studies of the church prove most fruitful when there is a clearly defined method of approach. Prior to such a study one should decide just what he wants to do and how he plans to go about doing it. A group of Baptist leaders from many countries who met together to study the church two or three years ago recognized that important questions bearing on methodology call for answers. They proposed that among others the following questions be considered:

Can we actually immerse ourselves into the N.T. church or are we so historically conditioned that this is impossible? Does history as such mean anything in our views on the church? What place do we give to tradition? Are we actually putting limits on the working of the Holy Spirit when we seek rigidly to maintain that we have a New Testament church? Do not the following factors actually combine to give us the church: the Bible, history and the Holy Spirit?

All Baptists would doubtless agree that the Bible is a necessary guide in the study of Ecclesiology. The influence of history and tradition is strong but is not so readily admitted; nor is it always recognized that many things in church life are decided (let us hope, under the guidance of the Holy Spirit) by practical considerations of what seems needful and proper. The sects or denominations which are sometimes referred to as primitive go to great lengths to reproduce a New Testament church pattern. With some churches tradition is the major factor in determining church polity, and with others both scripture and tradition tend to give way to expediency. In actual practice, though not generally in theory, Baptists are guided by Scripture, tradition, and expediency.

This is recognized by some writers on the church. H. E. Dana,¹ for example, shows the working of the three factors in different denominations and admits that some

1. H. E. Dana, *A Manual of Ecclesiology* (Kansas City: Central Seminary Press, 1944), pp. 195-212.

weight needs to be given to all of them by Baptists; but his emphasis falls mainly on the sufficiency of the Bible in determining how the church ought to act. More attention needs to be given to tradition and expediency. No change in Baptist practice is called for, but only an admission of what is done and a frank and open consideration of how it should be done.

A study of the church ought to begin with the New Testament. That is axiomatic with Baptists and with most other Protestants. The Reformation brought with it an appeal from tradition to the Scriptures. To be sure, personal religious experience and the doctrines closely related to it were the primary concern of the great Reformers, and they only partially faced the consequences of their appeal to the Bible so far as the church was concerned. The Anabaptists, more radical in their approach, and later the Baptists showed no such hesitancy about accepting the Scriptures as their absolute guide in regard to the church. The Bible was for them the sole and sufficient rule of faith and practice—including church practice.

Baptists' conviction about believers' baptism by immersion was derived from the New Testament and was supported by appeal to it. On this matter there was a sharp contradiction between the Bible and tradition, and Baptists took their stand on the Bible. It was quite natural for them to turn to the Bible for the answers to all of their other questions also. The early confessions of faith—and most of the later ones, too—fairly bristled with Bible references in all of their articles, including those on the church and its ordinances. The New Hampshire Confession of Faith, for example, has five proof-texts to support its statement that the church's "only scriptural officers are bishops or pastors, and deacons."²

The average Baptist today is thoroughly convinced that his church is more nearly like the churches of the New

2. Edward T. Hiscox, *The Standard Manual for Baptist Churches* (Philadelphia: The American Baptist Publication Society, 1951), p. 69.

Testament than are those of any other denomination. We refer to ours as "New Testament churches", and we like to have conference and convention programs on "Churches of the New Testament." We are thrilled over stories of Baptist churches that came into being through a simple reading of the New Testament.

The Bible has been, is, and should be Baptists' major guide in thinking of the church. Questions regarding the fundamental nature of the church must be answered in the light of the New Testament. So must questions concerning the functions of the church. Helpful hints as to how these functions may best be performed are also there for those who seek them. The New Testament throws some light on church organization, for those who insist that the primitive church was only a fellowship probably go too far. We rightly begin our thinking about the church under the guidance of the Bible; we always stand ready to be corrected by it; and we regard it as our final court of appeal.

Let us not over-state our case, however. This is obviously what has been done by those sects which profess to follow exactly a scriptural church pattern and are led to reject organs, Sunday schools, and everything else not specifically mentioned in the New Testament. One of my boyhood memories is of an honored Baptist deacon who frowned upon Sunday schools as "unscriptural." But even worse than this is the compulsion which sometimes drives people to search for passages of scripture which with great effort can be interpreted to justify practices which for some reason have been found desirable.

In apostolic times church polity apparently grew as needs arose in the churches. Since the needs differed, so probably did the churches. Should not Baptists admit with W. O. Carver that "the New Testament yields some basis for the claims of each of the three types of church organization"?³ Certainly we ought to admit that questions come

3. R. Newton Flew (ed.), *The Nature of the Church* (London: S C M Press Ltd., 1952), p. 291.

up today which the first Christians probably did not have to decide (for example, the admission of un-immersed people to the Lord's Table), and it is futile to try to decide them by appeal to the Bible. It is by no means certain that all New Testament practices need to be continued. John Smyth's last Confession refers to "deacons, men and women: Whose ministry is, to serve tables and wash the saints' feet."⁴ Either the interpretation of the Bible has changed since then, or biblical practice has been abandoned.

In many Baptist statements there is reference to the following of a New Testament "pattern" by Baptist churches. It would probably be better to use the word "principles" rather than "pattern", since the latter word implies too much. The Bible makes unchanging demands upon the churches century after century, but parts of the church "pattern" are subject to constant change.

Another factor which helps to determine church polity is tradition—that which is handed down from the past. This is a word which for many people has such bad associations that it is not admitted to their polite religious vocabulary. A spontaneous rejection of "tradition" was witnessed in the European Baptist Pastors' Conference last summer. The British pastors suggested that the conference close with the observance of the Lord's Supper. That sort of thing has been customary in England since the time of Carey.⁵ The presiding officer explained that some Baptists have a tradition that the Lord's Supper is a church ordinance and should be observed only in a church. A Southern Baptist leader who was present said, "I wouldn't say we have such a *tradition*—we just do it that way." Then he gave a defense of the tradition.

Protestant antipathy to tradition is understandable in the light of its corrupting influence in the Catholic Church. Baptist opposition to it is tied up with the conviction that tradition accounts for such unscriptural practices as the

4. Ernest A. Payne, *The Fellowship of Believers* (London: Carey Kingsgate Press, Ltd., 1952), p. 41.

5. Payne, *The Fellowship of Believers*, pp. 52f.

baptism of infants in Protestant as well as Catholic churches. Protestants have surely been right in asserting the superiority of scripture to tradition. Baptists have been correct in maintaining that there is no binding power in any tradition, that church practices generally require more justification than that they are traditional, and that a church must never become a prisoner of tradition. Well may we remember the words of Jesus to the Pharisees: "You have a fine way of rejecting the commandment of God, in order to keep your tradition" (Mark 7:9). Lest we forget, however, that traditions may be good as well as bad, we do well to read Paul's exhortation to the Thessalonians: "Stand firm and hold to the traditions which you were taught by us" (II Thessalonians 2:15).

Traditions are often of value because they embody the lessons of experience. Much is to be learned from the experiences of the churches through the centuries. We as Baptists are especially interested in what has been tried and found worthwhile in Baptist church life during past years. We have no creeds to bind us; but there are confessions of faith, expressions of opinion, recorded history, and traditional practices to guide us. There is a Baptist church tradition, similar to and different from the traditions of other churches; and there are also many different national and sectional Baptist traditions. None of these carries an obligatory character, but none should be hastily discarded without reason.

There is a common Baptist tradition of congregational, democratic church order. Common to all Baptists also is the system of voluntary cooperation in associations or conventions. The differences from country to country are differences of detail or of degree rather than of principle. All Baptists glory in their tradition of religious liberty, which is closely tied up with the belief that church life should be free of state control. There are some church officers which appear almost everywhere in Baptist churches. When a church wishes to join the Spanish Baptist Convention, one proof which is generally offered that

it is Baptist and not Plymouth Brethren is that it has a pastor and deacons. The test is doubtless quite inadequate, and there are probably Baptist churches which do not have and do not want pastors or deacons, but the Baptist tradition on this point is rather well established.

Each national Baptist group has its own traditions. Some of them are to be accounted for by conditions of origin and development. This is probably true to some degree with regard to the practice of open and closed communion. Since the very beginning, many British Baptist churches have practiced open communion and some have even had open membership. This is doubtless to be explained in part by the fact that Baptists and Congregationalists developed side by side in England and felt the need of close fellowship with each other. Baptists had an independent development in America, in an era of denominationalism, and they held to closed communion, which still persists in some parts of the country.

Some of the differences between Baptist groups may be quite accidental, but in the course of time a certain sacredness is generally attached to the peculiar tradition, and it is tenaciously defended. In some parts of Europe the elder, in addition to the pastor and deacons, is a customary Baptist church officer, whereas in other parts of the world such an arrangement might be regarded as unbaptistic—which to many would mean unscriptural. Among some Baptists the administration of the ordinances is limited to an ordained minister, but with others there is no such limitation. British Baptists once practised the laying on of hands after baptism, and Danish Baptists today do so. Besides their regular church membership, entered through baptism, Russian Baptists seem to have developed a system of loose church affiliation, with the privilege of participation in the Lord's Supper but without certain other privileges and responsibilities of membership. In several countries it has become customary in recent years to have services for the presentation or blessing of babies, but in

some parts of the world such services would be quite unacceptable to Baptists.

One of the best things about Baptist tradition is that it changes, sometimes spontaneously and sometimes after struggle. Foot-washing as a religious ceremony has disappeared in most Baptist churches. Pastors and deacons were once regarded as the only church officers; now a church may have as large and as varied a staff as it chooses. Deacons were formerly elected for life, but now many churches elect them for a definite term of office. In the seventeenth and eighteenth centuries British Baptist ministers were regularly ordained by the laying on of hands. The practice was more or less abandoned in the nineteenth century, but it is being revived in England today.⁶ Some other Baptist groups have it, while others do not. The various traditions need to be understood as traditions, kept if they are good, and discarded if there is a weighty reason for doing so.

Many of our church ideas and practices have originated because of expediency. Considerations of need, suitability, and practical efficiency determine to a greater degree than is sometimes realized the life and structure of the churches. Expediency is a good guide in church polity—with qualifications. Nothing is justified by expediency if it contradicts New Testament principles, nor is any traditional belief or practice to be discarded as inexpedient until all of the evidence is in.

There is really no contradiction between the Bible and expediency as bases of church polity, for the New Testament records the experiences of the churches as they sought to find the best way to maintain their fellowship and perform their task. The process has continued through the centuries. H. Wheeler Robinson brought together Bible and expediency in an expressive passage:

It betokens no lessening of reverence and loyalty towards the moral and religious ideas of the Biblical revelation to say that the *forms* of its

6. Ernest A. Payne, "Baptists and the Laying on of Hands," *The Baptist Quarterly*, January, 1954, pp. 203-215.

life are not necessarily those most suited to the needs of to-day. Indeed, we have no right to assume that these forms were ever intended as authoritative for all time. They are experiments rather than precedents; they show life active and vigorous, creating its own means of expression as each need arose. Why, then, should we stereotype one particular stage in the development, whether it be early or late? Moreover, even from the earliest times there are the germs of many later developments . . . The whole issue seems to be transferred from the theoretical to the practical—what is the best and most efficient way of expressing that conception of the Church which we hold to be true?⁷

It is on the practical level that Baptists have decided and ought to decide many things in church polity. Why is it so hard to obtain a clear confession of this? What and how many officers a church has is usually decided on the basis of need and practical efficiency, though some churches still make a distinction between the "scriptural officers" and others who hold office. Whether communion should be open or closed has been decided by many churches mainly on the basis of expediency. Several Baptist churches in one European country have in recent years become open-communion churches. It did not seem expedient to them (nor in keeping with the Christian principle of brotherly love) to exclude from the Lord's Table the honored secretary of the Bible Society when he preached to them, and other un-immersed Christians who obviously loved their Lord. One student in the European Baptist Seminary at Ruschlikon who is not a Baptist recently took communion in a nearby church which practises closed communion. It would hardly have been expedient to ask him not to participate.

Another matter which one hesitates to mention because it almost seems trivial is the number of cups to be used in the Lord's Supper. Yet such trivial matters sometimes

7. H. Wheeler Robinson, *The Life and Faith of the Baptists* (London: The Kingsgate Press, 1946), pp. 86f.

take on great importance in the churches. Expediency would seem to favor individual cups, for it is not good that all of the members of a congregation should exchange disease germs. If, however, there is a very strong conviction that the common cup is alone admitted by scripture, or if the attachment to the tradition of a single cup is very great, it might be inexpedient to try to change the custom lest the church fellowship be harmed.

The Council of the British Baptist Union in 1938 expressed a willingness "to consider any change of order in Baptist Church polity which would increase the efficiency of the Church by helping to make it a truer fellowship of the Holy Spirit."⁸ Other Baptist groups would, perhaps, not be so willing to consider change, but changes are demanded by new conditions. A church of several hundred or several thousand members cannot be the direct democracy that a church of fifty members is. A convention of fifteen or twenty thousand delegates or "messengers" can only with the greatest difficulty be a deliberative assembly. Will the form of direct democracy be maintained? Is it expedient that it should be? Such matters can best be decided if people frankly admit the validity of expediency in determining church polity.

"But," someone may ask, "if you accept the validity of expediency for the church, why do you insist on retaining believer's baptism and baptism by immersion, which have been rejected as inexpedient by most of Christendom?" Baptism is close to the center of the Christian life and church life. The whole nature of the church would be changed by the abandonment of believer's baptism, and no considerations of expediency would justify that. The case for baptism by immersion is perhaps not quite so strong, but it may well be questioned whether a form so clearly that of the first Christians should be abandoned for reasons of expediency. But would it really be ex-

8. Reply of the Council of the Baptist Union of Great Britain and Ireland to the Letter of the Federal Council of the Evangelical Free Churches, Payne, *The Fellowship of Believers*, pp. 149f.

pedient to abandon believer's baptism and baptism by immersion? If the form is lost the symbolism is lost and the act loses much of its significance. "If infants are baptized—as the whole church is painfully learning (to quote E. A. Payne)—the demands of the gospel are weakened and obscured, and the line between the church and the world becomes blurred."⁹ Both scripture and expediency justify the continuation of the Baptist tradition of believer's baptism by immersion.

Only a little of the evidence that scripture, tradition, and expediency determine Baptist church polity has been offered. The influence of all three should be recognized and welcomed. Tradition and expediency must never usurp the place of scripture, but no one should feel obliged to prove by scripture beliefs and practices which are merely traditional or expedient.

9. E. A. Payne, "Baptism in Present-Day Theology," *The Doctrine of Baptism* (Washington: The Baptist World Alliance, 1951). p. 11.

A HISTORICAL SKETCH OF THE WORLD COUNCIL

BY WILLIAM R. ESTEP, JR.

Since the Second Assembly of the World Council of Churches at Evanston, Illinois, last August, many people all over America have been asking, "Just what is this World Council of Churches anyway?" And whether we particularly relish the idea or not, many Southern Baptists, ministers and laymen, are asking the same question. This article attempts to answer that question from the historical point of view. It is not an apologetic for or a polemic against the World Council but simply an attempt to present in an objective fashion information which is not readily available to the average Southern Baptist.

To understand any movement one must go back beyond the period in which a movement becomes articulate enough to be recognized as a well-defined movement. This is certainly true of the World Council of Churches; therefore, the material presented here has been organized under three headings: *Ecumenical Antecedents, 1795-1910*; *The Ecumenical Movement, 1910-1938*; *The World Council of Churches, 1938-1954*.

Ecumenical Antecedents, 1795-1910

Some students of the ecumenical movement go much further back than 1795 for the historical antecedent of the movement; and a good case can be made for such a procedure. For the councils of Lyons, 1274; Ferrera, 1428; and Ratisbon, 1541 were primarily attempts at reuniting a divided Christendom. But for all practical purposes the first true antecedents of the modern ecumenical movement are to be found in the last few years of the eighteenth and throughout the nineteenth century.

The first of these antecedents seems to have been the London Missionary Society which was founded in 1795. The Society bears this distinction because it was made up of members of the Church of England, the Church of Scotland, various Methodist bodies, and Independents.¹ In the

1. Henry P. Van Dusen, *World Christianity* (New York: Friendship Press, 1947), p. 84.

years that followed, the cause of Missions continued to provide the stimulus which brought into existence many a society, interdenominational in character and world-wide in vision. The British and Foreign Bible Society organized in 1804, The American Board of Commissioners for Foreign Missions of 1810, The American Bible Society, 1816, and the Zenana Bible and Medical Mission Society of India which was established in 1852, are only a few of such societies which sprang into life during the first half of the nineteenth century.

However, the taproot of the modern ecumenical movement was the World's Evangelical Alliance which was organized in 1846 at London. Unlike previous movements which called Christians together from various denominations to perform common tasks with fellowship as a by-product, the World's Evangelical Alliance, conservative in theology and evangelical in fervor, motivated by a highly developed social conscience, became and remained a unifying force in world-wide Protestantism for over half a century.² Some of its meetings rivaled in numbers and pageantry anything the World Council has been able to produce in this century. But after 1895 the Alliance declined rapidly and its leadership was lost to the various national councils which began to develop after the turn of the century.

Other interdenominational movements such as the Student Volunteer Movement, the World Student Christian Federation, and the Young Men's Christian Association made significant contributions to a growing interdenominationalism. The most important of all the contributions to the development of the ecumenical movement was that made by the International Missionary Conference meeting at Edinburgh in 1910. This was the most climactic of eighteen such conferences held during a fifty year period preceding Edinburgh.

2. Gaius Jackson Slosser, *Christian Unity* (New York: E. P. Dutton & Co., Inc., 1929), p. 183.

The Ecumenical Movement, 1910-1938

Before 1910 the various cooperative efforts had not crystallized into a well-defined movement. With the possible exception of the World's Evangelical Alliance these efforts were largely spasmodic and committed to specific matters of common concern. The international missionary conferences were also usually limited in subject matter and attendance was placed upon a purely voluntary and unofficial basis. After 1910 the situation was completely changed. The ecumenical movement had become an articulate, organized movement with a definite objective.

The Edinburgh conference of 1910 was different from all preceding international missionary conferences in several respects. For the first time in the history of international and interdenominational conferences of this kind, attendance was limited to official delegates. This gave its pronouncements weight which preceding conferences had lacked and it also set a pattern for similar conferences which were to follow. Too, the conference discussed not only practical problems relating to the missionary endeavor but the problems which were constantly arising from a divided Christendom.

By far the most important action taken at Edinburgh was the adoption of a report of the commission on "Co-operation and the Promotion of Unity." This report emphasized the necessity of unity and suggested that federation and increasing cooperation were necessary steps to eventual organic union. It was during the course of the discussion of this report that the motion was made that a Continuation Committee of the Edinburgh conference be set up as the agency through which increased cooperation could be made possible. Sir Andrew Fraser made the motion with the understanding that it was only a small step in the direction of organic union.³ John R. Mott was then elected Chairman of the Edinburgh Continuation Committee.

3. W. H. T. Gairdner, *Echoes from Edinburgh 1910* (New York: Fleming H. Revell Company, n.d.), p. 209.

From 1910 to 1938 the ecumenical movement developed along three distinct lines embodied in the Life and Work, Faith and Order, and International Missionary movements. The first Life and Work conference was held, largely under the guidance of the Federal Council of Churches of this country, at Stockholm in 1925. Two years later the first conference on Faith and Order met at Lausanne largely as a result of Anglican leadership. Both conferences followed the Edinburgh pattern in the setting up of continuation committees to carry on the work between conferences and to make plans for future meetings.

Even though the ecumenical movement developed along three apparently independent lines of interest, they were mutually interdependent movements. Therefore, many similarities marked the three movements. The leaders and the delegates involved in the various conferences were often the same. Each movement was primarily concerned with what was termed "the reunion of Christendom" and were world-wide in influence and interest. The differences which marked these movements arose from a difference of approach as the delegates concerned themselves with different facets of the problem of union. The International Missionary movement was concerned primarily with Christian cooperation on the mission fields of the world, while the Life and Work movement interested itself in making the Christian message more effective in the practical areas of society. The Faith and Order movement attempted to face frankly the doctrinal issues which continue to divide various Christian bodies. In 1937, the Life and Work and the Faith and Order conferences were so closely correlated that the same delegates could attend both conferences with a minimum loss of time and effort. Both conferences adopted proposals looking toward the organization of the World Council of Churches. Thus, a Provisional Committee was formed of representatives from both conferences to organize a World Council of Churches embodying the principles of both the Life and Work and the Faith and Order movements. In 1938, the International Missionary Conference meeting at Madras

appointed a committee to meet with the Provisional Committee of the World Council of Churches to discuss the basis of representation in the proposed World Council.

The World Council of Churches, 1938-1954

The idea of a World Council of Churches did not originate with the 1937 meetings of the Life and Work or the Faith and Order movements. Since 1933 the most able leaders of the two movements had been in almost constant contact seeking to prepare the way for the action that took place at the Oxford and Edinburgh conferences of 1937. It was just before these conferences were to convene that a sub-committee of thirty-five, meeting at Westfield College in London, put the finishing touches on the plans for the setting up of a joint committee from representatives of the Life and Work and the Faith and Order Movements.⁴

In May 1948 the full committee met at Utrecht to write a constitution for the proposed World Council of Churches. In addition to the writing of the constitution, the conference proposed that a Provisional Committee should be formed in order that the essential natures of the Life and Work and the Faith and Order movements might be preserved in the new council. By the July meeting of the Provisional Committee of the World Council of Churches, fifty "Churches" had accepted the invitation, which had been issued earlier by the Administrative Committee of the Life and Work movement, to join the World Council. By 1945 ninety communions had joined, and by the First Assembly meeting in 1948, one hundred and fifty denominations had united with the World Council. On February 14, 1946, the Provisional Committee of the World Council held its first representative meeting since 1939. Meeting at Geneva in conjunction with the Ad Interim Committee of the International Missionary Council, the Provisional Committee set the date for the opening of the First Assembly of the World Council of Churches. The committee also adopted

4. Leonard Hodgson, editor, *The Second World Conference on Faith and Order* (New York: The Macmillan Company, 1938), p. 273.

the theme, "The Order of God and the Present Disorder of Man."

Two years later the first Assembly of the World Council of Churches was called to order in Amsterdam on August 22, 1948. There were present for this meeting three hundred and fifty-one delegates representing one hundred and fifty denominations from forty-four countries. The Roman Catholic Church, the Russian Orthodox Church and its satellites, the Missouri Synod of Lutherans, and the Southern Baptist Convention were the only large bodies not officially represented at Amsterdam.⁵

The report of the committee on nominations was the first to come before the Assembly. It was unanimously adopted. This action placed Dr. John R. Mott in the newly created position of Honorary President. Three former presidents were reelected and two new presidents, Dr. G. Bromley Oxnam, a well-known bishop of the Methodist Church in the United States and Dr. Tsu-Chen Chao, Dean of the School of Religion, Yenching University, Peiping, China, were also chosen to serve the council. In addition to five active presidents, a ninety-member Central Committee headed by Dr. George K. A. Bell, Bishop of Chichester, as chairman, was recommended to carry on the work of the Council between assemblies.

This First Assembly of the World Council of Churches revealed a great deal more disagreement on vital issues than those who participated might have desired. The Greek Orthodox delegates refrained from voting more often than they voted. Reports of various commissions were revised and then revised again until in their final form they were little more than a summary of what seemed to be hopelessly divided opinions.⁶

The last official action of this first Assembly of the World Council of Churches was the drafting of the "Message" to be sent to fellow Christians who were not at Amsterdam

5. James W. Kennedy, *Venture of Faith* (New York: Morehouse-Gorham Co., 1948), p. 17.

6. *Ibid.*, p. 103, 104.

and to "all who are willing to hear." In substance, the "Message" stated that although not of one faith or of one baptism, those meeting at Amsterdam did confess one Lord, who is the basic principle of unity. Upon that basis they told the world, "we have met together and *intend to stay together.*" In addition, the "Message" condemned war and divisions among Christians. It emphasized the fact that the task of reconstruction had just begun and it called upon the Christians of the world to join in this task by implementing those decisions reached at Amsterdam.

The preparation for the Second Assembly of the World Council of Churches was long and thorough. Preliminary meetings were held in widely separated places and at different times after the close of the First Assembly. Conferences at Toronto, Canada, in 1950; Lund, Sweden, in 1952; and Koenigstein, Germany, in February of 1954, are only three of several important meetings at which delegates selected the theme and set up the agenda for the 1954 meeting of the World Council. Since 1951 when the theme was finally adopted, the official staff under the direction of Dr. W. H. Visser t' Hooft, the General Secretary of the World Council, literally carried on a world-wide correspondence in connection with every decision pertaining to Evanston.

The Second Assembly of the World Council of Churches, held in August, 1954, at Evanston, Illinois, in many ways may prove to be the most significant of all ecumenical conferences of the modern ecumenical movement. Certainly, it attracted more attention than any preceding ecumenical conference has ever attracted.

For months before Evanston, the forthcoming Second Assembly received thousands of lines of free publicity from denominational, interdenominational, and secular periodicals. *The Christian Century* alone printed 97 pages of articles and editorials in preparation for Evanston. During the Ecumenical Institute the two weeks preceding the Second Assembly, hardly a day passed in which the Chicago newspapers did not give some space to news concerning the World

Council. The national and international press associations went all out to give the meeting the best possible coverage.

More than a million and a quarter words written by reporters were sent out by the Western Union; hundreds of thousands more by telephone, by direct transmission to Chicago papers, by mail and by wire. Thousands of feet of film and tape recordings were prepared for later use. At least ten million people, it was estimated, watched television programs featuring assembly events and personalities.⁷

In typical American fashion the opening of the Second Assembly was ushered in by the gigantic Festival of Faith witnessed by 125,000 persons in Soldiers' Field, Chicago, Illinois. Fully twice as many delegates as in any previous ecumenical conference attended the daily sessions of the Second Assembly. *The Christian Century* reported: "Through 17 days of August, 1,242 men and women representing 132 of the 163 Protestant and Orthodox communions in the World Council of Churches met on the Northwestern campus in Evanston, Illinois."⁸

If fanfare, numbers and publicity are indicative of success, one would be compelled to admit that the Second Assembly of the World Council was a huge success. But fortunately or unfortunately, depending upon one's point of view, this is not the only criterion by which the over-all contribution of such a meeting can be evaluated.

Even for the most optimistic ecumenicists, Evanston left much to be desired. A *Christian Century* evaluation states:

Always at Evanston, and not far below the surface, there were grim disunities which the World Council may at limited times and to limited degrees transcend, but which it has hardly even begun to dissolve. The personal fellowship at Evanston, such as it was and grateful as the participants were and will continue to be for it, was not the kind of fellowship that can reach out beyond a meeting to bring

7. *The Christian Century*, September 22, 1954, p. 1158.

8. *Ibid.*, p. 1158.

divided congregations and denominations together. It will not have much if any effect on the scandal of denominational competition in our American towns. It will leave the Greek Evangelicals as insecure as ever. It will do little to end the bewilderment of African natives over the conflicting claims of various church ordinances. Evanston will not be remembered for having carried forward the cause of Christian unity. It might (though we hope not) be remembered for having shown how far-off and blocked-off the goal of unity is.⁹

The disappointing results of Evanston may be attributed to two factors: First, the differences in interpretation of the "theme" which reflected basic theological differences between the apocalyptic theologians of the continent and the liberal theologians within the "social-gospel" tradition in this country. At Evanston these two drastically conflicting viewpoints met and neither conquered. Second, an increasing denominational consciousness exerted itself. Prior to Evanston, the Presbyterians, Anglicans, Disciples, Lutherans, and Methodists held preliminary meetings. In fact, the Lutherans adopted a definite policy of action which they were accused of attempting to follow during the Assembly.¹⁰

The spirit of denominationalism was carried to the greatest extreme by delegates of the Eastern Orthodox Church. Archbishop Michael, who headed the Orthodox delegation declared:

The sole approach to the problem of reunion (as advanced by the World Council's report) is entirely unacceptable from the standpoint of the Orthodox Church . . . from the Orthodox viewpoint reunion of Christendom, with which the World Council of Churches is concerned, can be achieved solely on the basis of the total, dogmatic faith of the early undivided church, without either subtraction or alteration . . . The episcopal succession from the Apostles constitutes an historical reality in the life and structure of the church and one of the presuppositions of her unity. The unity of the church is preserved through the unity of the episcopate . . . In

9. *Ibid.*, p. 1124, 1125.

10. *Ibid.*, p. 1129.

conclusion, we are bound to declare our profound conviction that the Holy Orthodox Church alone has preserved in full and intact "the faith once delivered unto the saints."¹¹

This Greek Orthodox bombshell should have surprised no one but it certainly did nothing to further the cause of Christian unity with the possible exception of enabling the delegates to realize how deep some denominational convictions held by member "churches" actually are.

Of course, the meeting was not entirely fruitless from many different viewpoints. Even though the resolution on *Religious Freedom* left much to be desired, it was better than no statement at all. The Report of Section V on *Intergroup Relation* set forth what might well become the most significant action of Evanston in these words:

Paragraph 12—All churches and Christians are involved, whether they recognize it or not, in the racial and ethnic tensions of the world. But it is in communities where segregation prevails that they face the plainest difficulties and the most challenging opportunities; for such segregation denies to those who are segregated their just and equal rights and results in deep injuries to the human spirit, suffered by offender and victim alike.¹²

Paragraph 14—We seek to justify such exclusion on the ground of difference of culture, or on the ground that residential pattern of segregation necessitates it, or on the ground that the time is not yet ripe. We even say that we are willing to abandon all separation, but must retain them because so many others are unwilling to abandon them. We often make use of the unregenerateness of the world to excuse our own.¹³

Paragraph 15—The church is called upon, therefore, to set aside such excuses and to declare God's will both in words and deeds. 'Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.' We believe

11. *Ibid.*, p. 1129.

12. *Ibid.*, p. 1151.

13. *Ibid.*, p. 1152.

it to be the will of God that such proof in word and deed now be given.¹⁴

In some respects the message was the most constructive and promising product of the Assembly. Its doctrinal affirmation was thoroughly trinitarian; its vision, missionary; and its tone, ecumenical. Few Christians will disagree with the paragraph which reads:

Here where we stand, Jesus Christ stood with us. He came to us, true God and true Man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified him, but God raised him from the dead. He is risen. He has overcome the powers of sin and death. A new life has begun. And in his risen and ascended power he has sent forth into the world a new community, bound together by his Spirit, sharing his divine life, and commissioned to make him known throughout the world. He will come again as Judge and King to bring all things to their consummation. Then we shall see him as he is and know as we are known. Together with the whole creation we wait for this with eager hope, knowing that God is faithful and that even now he holds all things in his hand.¹⁵

It is far too early to predict the impact of the Second Assembly of the World Council on the ecumenical movement but it seems quite clear that the actions taken at Evanston were far from realizing the one undivided body of Christ envisioned in ecumenical dreams.

14. *Ibid.*, p. 1152.

15. *Ibid.*, p. 1123.

NINETEENTH CENTURY RELIGION AND EARLY PSYCHOANALYSIS

BY SAMUEL SOUTHARD

In reviewing the growing literature on religion which is being written by psychologists, psychiatrists, and psychoanalysts, the theologian often confronts unacceptable pronouncements by psychoanalysts concerning religion; some are personally friendly to church workers and take considerable interest in the training of ministers for counseling. The stumbling-block often lies in unexamined theoretical presuppositions from which some psychologists, psychiatrists, and psychoanalysts move, rather than any defect in their personal motivation.

Theologians are pleased to see the interest of other professional persons in areas that touch both psychology and religion, such as Dr. Hanna Colm's articles on "Healing as Participation" (*Psychiatry*, May, 1953) and "Religious Symbolism in Child Analysis" (*Psychonalysis*, 2:1). Theological insights are enriched by the careful presentation of clinical material gathered by psychiatrists in their study of religious experience (Cf. Dr. Leon Salzman, "The Psychology of Religious and Ideological Conversion," *Psychiatry*, May, 1953). The contribution of psychiatrists, psychologists, and psychoanalysts in the area of clinical research is welcome because of the many years of training which makes them the acknowledged leaders in this work. However, neither medical schools nor psychological laboratories can afford to spend much time on the history of Christian dogma, cultural anthropology, or development of comparative religion. Yet many of the early theories of psychoanalysis concerning religion were based upon facts and assumptions gathered from cultural anthropology and comparative religion of the late nineteenth century.

The task of this paper, therefore, will be to present and examine critically some of the sources used by early analytical writers and to bring the results of more careful theological training to bear upon them.

*Nineteenth Century Studies On Comparative Religion And
Primitive Religious Experience*

Many late nineteenth and early twentieth century writers in the field of religious experience were absorbed in a study of the origins of religion. For this reason they were dubbed as "primitivists." These authors made extensive use of facts and theories collected from every known religion of the world. Their impressive studies were built upon several new assumptions concerning religion.

The first of these assumptions was the phenomenological approach to religion. Religion was to be considered as a "state of the mind." Schleiermacher was the father of this emphasis. In his *Addresses on Religion to Its Cultured Despisers* (1799) he stated that the "true nature of religion" is to be found in the "immediate consciousness of the Deity as He is found in ourselves and in the world." Schleiermacher warned his readers that his approach was a scientific treatment of religion; he was concerned with knowledge *about* religion, and not religion itself. This assumption flowered in the late nineteenth century work of Sir James Frazer, *The Golden Bough*. Frazer's statement that religion is a "product of the imagination" was followed by many of his contemporary anthropologists and is echoed through Freud's *The Future of An Illusion* (1928).

A second assumption arose out of the popularized version of Darwin's theory of evolution. In sociology, Herbert Spencer arranged the history of religion according to evolutionary principles. This meant the reduction of complex ideas to their more basic components. The simplest, irreducible statement about religion, found in the most primitive cultures, was assumed to be the earliest and most basic. This is obviously compatible with the analytic theory of regressive analysis. Its use by Reik will be considered in the final section of this paper.

A third assumption, dependent upon the second, was that certain basic "truths," which explain universal human needs, are to be found in all religions. The history and theological distinctives of religions are considered second-

ary elaborations. A variety of theories arose to explain the primitive need for religion. E. B. Tylor said that the need was to appease spirits (*Theory of Animism*, 1871); James Leuba considered the explanation of moral phenomena as basic (*A Psychological Study of Religion*, 1912); Herbert Spencer refined the theory of Tylor by positing the need to appease the dead before the savage evolved a spirit world (*Principles of Sociology*).

The twentieth century psychological rationale for this assumption has come through the "racial unconscious" of C. G. Jung (*Psychology of the Unconscious*, 1916). The interest in comparative religion is being revived by his followers in the Bollingen Series. Today the reduction of religion is carried on through Jungian interpretations of symbols (see, for example, *The Hero With a Thousand Faces*, 1949, by Joseph Campbell).

A fourth assumption of nineteenth century anthropologists was logical positivism, which seeks to explain *only* relations between natural phenomena in observable time and space. Explanations which do not confine themselves to the properties of knowable things are repudiated as "theological" or "metaphysical." For example, James Leuba assumed progress from "coercive" to the "anthropopathic" to the "material," and stated that the "material" state of mind was the highest. Work with regressed adult psychotics has led some analysts to a curious application of this philosophy. Stages of human growth, and adult character types, are described in orthodox psychoanalytic literature by such graphically "material" terms as "oral," "anal," "urethral," "phallic," and "genital."

Influential Authors In The Field Of Primitive Religion

The influence of "primitivists" upon psychoanalytic writers is sometimes acknowledged and at other times implicit.

Two authorities in comparative religion, Sir James Frazer and W. Robertson Smith, are given specific credit by Freud and Theodore Reik. Reik expresses a debt in his

first volume of "Psychoanalytic Studies of Religion," *Ritual* (1941) for the "facts" supplied by Frazier's *Golden Bough*. It is unfortunate that such keen minds as those of Freud and Reik were not more analytical in their examination of such anthropological evidence which was garnered from sources of varying authenticity by both trained and untrained observers. Max Müller warned against this tendency in his Hibbert Lectures on "The Origin and Growth of Religion" (1879). Difficulties with the language, ethnic mixture, obscurities of history, vagaries of public opinion, authority of priests, and the unwillingness of savages to talk about religion, were some of the variables which might predispose the casual tourist to misrepresentation of the facts, said Müller.

The vagaries of nineteenth century anthropological evidence on religions lent itself well to any conceptual framework around which an author might choose to drape assorted "facts." In more recent times, authorities in the sociology of religion, such as Joachim Wach, have called for a return to the "concept of the classical" (*Types of Religious Experience*, 1951). By listening to what a culture wishes to tell the outsider, one may assume that the most representative or "classical" ideas will be presented. Who is to be a better judge than the sages who have lived in the culture all of their lives? This is a wholesome corrective to the late nineteenth century wrenching of attractive facts from varying cultures to "prove" some theory.

In addition to their acceptance of the facts of Frazer, Freud and Reik were inspired by the totemism theory of W. Robertson Smith's *Religion of the Semites*. According to Smith there is no superhuman element in religion; instead, an animal is adopted as the guiding spirit of the tribe. Primitive men then identify God with the totem-animal which is a projection of their own needs. The roots of this particular theory go back to the early study of "fetishism" by DeBrosses in 1760. Fetishism was DeBrosses' term to describe African's worship of animals or objects as gods. An example of Reik's use of the totemistic theory in "The Shofar" will be given in the next section of this paper.

Several other theories of cultural anthropology entered into early analytic writings. Jung's concern for the soul and the collective unconscious is reminiscent of the debate between Tylor and Marett on "animism" and "animatism." In his *Theory of Animism* E. B. Tylor posited a primitive belief in spirits as the origin of religion. He believed that the extension of this belief into the concept of "soul" was the connecting link between the savage fetish-worshipper and the civilized Christian. As in Freud's "Obsessive Acts and Religious Practices," he sought to establish a connection between the religious rites of primitive peoples and the neurotic obsessive acts of members of a more civilized world.

In 1899 the animism theory was confronted by a pre-animism theory, the "animatism" of R. R. Marett. Marett traced the origin of magic and religion to the "emotions of Awe, Wonder, and the vague but dreadful attributes of powers." Although the emotions of awe and wonder are emphasized in a theological work, *The Idea of the Holy* (1917) by Rudolph Otto, the theory of Marett is closer to psychoanalytic theories of the unconscious. Marett deliberately emphasized the "psychological method" by which one might investigate the history of the inner religious feelings that arose in the depths of mankind. In this way one may understand the religious consciousness which expresses itself in ritual acts and forms. Jung uses a similar argument in *The Psychology of the Unconscious* when he repudiates the literal interpretation of Freud's Oedipus Myth and states that this myth is to be interpreted symbolically. Jung presents a pre-Oedipus theory, the "racial unconscious" just as Marett presented Tylor with pre-animism.

The Oedipus Myth of Freud contains another interpretation borrowed from nineteenth century cultural anthropology. This is the localization of spirit religion to a fear of the dead, advanced by Herbert Spencer in *Principles of Sociology* (1892). Such a theory was based on the animism of Tylor, but localized the spirit world to the world of the savage and recognized that spirits became identified with the dead. In *Totem and Taboo* (1938), Freud states that re-

ligion is a fear-reducing mechanism by which the sons propitiate the murdered father. Freud acknowledges his indebtedness to Spencer, Tylor, and Frazer in developing his own analytic theory of totemism.

The fear of death is also considered by Otto Rank to be the origin of religious thought. In *Beyond Psychology* (1941), he states: "From the belief in a soul of the dead in one form or another sprang all religion; from the belief in the soul of the living, psychology eventually developed."

Psychoanalytic Theories On Religion

Early psychoanalysts were interested in the *origins* of religion. They found a similar interest in the work of their contemporary workers in comparative religion.

The philosophical rationale for connecting studies in comparative religion with psychoanalytic studies is presented by Theodore Reik in *Psychological Problems of Religion, I: Ritual* (1946). The psychoanalytic approach to religion is based on two variables. The first of these is the relation between primitive man and primitive cultures today. This same variable was employed by Tylor, Marett, Leuba, and Spencer. Reik justifies it by the fact that regressive analysis is necessary in psychotherapy. However, in some psychoanalytic writing, such as Jungian, this may amount to an equation of the most naked productions of regressed psychotics with the religion of primitive cultures. A second variable is the relation between cultural practices and the obsessive acts of neurotics. This is a distinct theory of the psychoanalytic writers. It is justified on the grounds that religion is a cultural neurosis. The similarities are enumerated by Freud in "Obsessive Acts and Religious Practices."

This second variable is often connected with writings on comparative religion, as in Freud's use of Robertson Smith in *Totem and Taboo* (English edition, 1939). The murdered father is propitiated, and guilt feelings soothed, by the projection of guilt and fear upon a totem animal which is worshipped and before whom sacrifices are made. *Moses and Monotheism* (1939) explains the rite of monotheism as

the "return of the oppressed;" the sons worship the powerful memory of the father, who is now the "one God." Freud upholds his anthropological sources, especially Robertson Smith, and introduces evidence from archeology to substantiate his theory. However, both the evolutionary theory on which his conclusions are based, and the evidence for 1350 B.C. as the date of the Exodus, are being widely challenged in theology today. In *Civilization and Its Discontents* (1939), Freud seizes upon the act of incest in the Isis rite to show the connection between Original Sin and incest. The religious belief in the "crown of eternal life" is based upon the renunciation of the wish to overcome the father who has repulsed his incestuous son. In *The Future of an Illusion* (1928), Freud states that popular religion is very infantile, since it provides a providential father-figure. The theologian will wish to point out not only that this theory rests upon the presuppositions of nineteenth century anthropologists, but also that Freud is speaking about the religion he knew in Vienna. Such religion *may* have been both popular and infantile. It did contain much ritual. But it certainly is not representative of all two hundred fifty-three denominations existing in America today.

Freud's early *Totem and Taboo* was the basis for Theodore Reik's "The Shofar" (1919). Reik is to be admired for his willingness to "get down to cases" theologically, that is, to enter the field of exegesis and state the Biblical grounds for his theory. In this particular instance the twentieth chapter of Exodus is the basis for his theory of the origin of music. Music, says Reik, was invented to imitate the voice of the totem animal which is the murdered father. By tracing the origin of the English translation "trumpet" to the Hebrew root, "ram horn," he finds justification for changing Exodus 20:18b, "sound of the trumpet," to read "when the ram blows." Reik cites as evidence a medieval misquotation of this passage which reads "ram" instead of "ram-horn" or "trumpet." He asserts that this translator was "unconsciously" correct.

In his exegesis, Reik uses both of the variables stated

above, the relation of facts about modern primitives to primitive religion, and the relation of analytic interpretations of neurotic practices to ritual acts. For example he cites the use of "bull-roarers" by Australian aborigenes, c. 1900 A.D., to explain the use of a sheep horn to imitate a bull in Israel, 1100 B.C. When he submits himself to the actual exegesis of Exodus 20, he admits that a reader must first accept his theory that the original God of the Jews was a bull or ram before the reader can understand why he translates the passage to mean that the voice of the God sounded as a ram. Thus Reik is thrown back upon an appeal to assorted facts in cultural anthropology when he finds his Biblical exegesis to be on speculative ground.

A third analytical writer who has used many facts and theories from comparative religion and cultural anthropology is C. G. Jung. In *Modern Man In Search of a Soul* (1934), he speaks of the idea of "spirits" as a projection of the unconscious. Here, as in E. B. Tyler, the soul of man is the origin of religion. However, Jung is aware of the danger of speaking of religion as *merely* a projection of the unconscious. Therefore he borrows two phrases from the mystics to distinguish between the "God-idea," of which he is speaking, and the "God-head," whose reality he cannot disprove. This explanation is not satisfying to Martin Buber, who labels Jung's religion as "pure psychic immanence" (*Eclipse of God*, 1952). This particular debate will probably wax hotter, since the followers of Jung are pouring out a stream of erudite works on comparative religion and cultural anthropology in which all is subjected to Jung's theory of archetype symbols. (Jung and Kerenzi, *Essays on a Science of Mythology*; Campbell, *The Hero with a Thousand Faces*; Schaer, *Religion and the Cure of Souls in Jung's Psychology*.) As in the late nineteenth century, religious ideas are meticulously reduced to their most generalized and simplified form. In the thought of these writers, the basic symbols are the "archetypes" of all mythology-religion. The origin of religion is traced to Jung's theory *about* religion, rather than to religion itself.

Summary

An examination of the theories of some late nineteenth century writers in the field of primitive and comparative religion reveals certain presuppositions which were popular in their day. These presuppositions, plus some of their theories and factual material, were utilized by early analytic writers such as Freud, Reik, and Jung. Both groups were absorbed in a study of the origins of religion. Theologians have moved on to an examination of the development of the religious consciousness, the criteria of a mature religious experience, and the psychopathology of religion. The challenge to modern analysts is to continue their development of the clinical method and to question secondary sources in the study of religion. Because he has not been trained in theological disciplines, the psychologist, psychoanalyst, or psychiatrist may study twentieth century religion on the basis of nineteenth century presuppositions in cultural anthropology. He may not be able to discriminate the assorted "facts" presented from secondary works on comparative religion. When evidence is used from the Bible or sacred history, his lack of training in Hebrew and Greek exegesis, and archeology, may prevent him from challenging some author's use of Hebrew to substantiate a pre-existing analytic theory.

The analyst is trained to present clinical data in the field of human experience. The theologian is trained in the religious interpretation of that data. It is encouraging to see the interest of analysts in religion, and the training of seminary students in the clinical method. Theologians can be helped in their evaluation of religious experience on the basis of data provided by other men who are willing to re-examine their own theoretical presuppositions, accept their limitations of training, and carefully distinguish clinical evidence from either analytic or theological interpretations.

Book Reviews

The Birth of Christianity. By Maurice Goguel. New York: The Macmillan Company, 1954. 558 pages. \$7.50.

This is the second of the author's three volumes devoted to the early days of the Christian faith. The first appeared in an English translation in 1933 as *The Life of Jesus*. The third is entitled *The Primitive Church* and was published in 1947. This, the second in the series, was first published in 1946 and only so recently as 1952 has been translated by H. C. Snape into excellent English. Hence, only the third volume of the three-fold masterpiece remains unavailable to the English reader.

It would be only natural to describe this book as a history of early Christianity, but it is doubtful if the author himself would admit such a characterization. Indeed he confesses his inability to "construct a true and factual history of primitive Christianity." Actually there is in these pages a synthesis of individual experience, of Jewish rejection, of Gentile expansion and of early Christian writings. It is as Goguel analyzes events, attitudes, motives and reactions that the "event" is most clearly perceived.

In his best historical manner the author begins with the date 44 A.D. and the effect of the death of Herod Agrippa I on the Church in Jerusalem. His chronological structure is developed further on the basis of Gallio's proconsulate and the approximate dates of Paul's activity. It is inevitable, however, that he should begin his analysis, not with Agrippa's death nor even with Pentecost (which he cites as the birthday of the Church), but with the Resurrection of Jesus. From that point the development is rapid: the failure of Christianity to develop in the framework of Judaism and its success in the framework of the Greek world comprises a large part of the book. Action as represented in the extensive mission of the early believers and the reactions to their preaching completes the analysis.

A cursory glance at the Table of Contents itself will prove rewarding and an honest indication of the book's scope. Of particular worth are the numerous footnotes and their bibliographical citations. The index is not as complete as could be desired although this difficulty is not so serious in the light of the full Table of Contents.

There is certain to be disagreement over the validity of the author's conclusions. His relating of faith and the sacraments may prove offensive to some and his designation of the Epistle to the Ephesians as an example of deuteropaulinism (vulgarized Pauline

theology) will certainly arouse others. The worth of the book, however, is to be found in its very wealth of detail and breadth of treatment. The author has, for example, successfully withstood the temptation to systematize Paul's thought currents, preferring rather to understand them. Indeed his introduction decries the effort to reduce Christianity to a theology.

Perhaps the chief value of the book rests in the author's interpretation of almost every event in the life of the New Testament church. Here, in a very real sense, is a detailed commentary on the early church which will prove useful in any intensive study of Christian beginnings.

J. ESTILL JONES

The Organizational Revolution. By Kenneth E. Boulding. New York: Harper and Brothers, 1953. 273 pages. \$3.50.

Here is volume two in the series on Ethics and Economic Life produced by a study committee of the Federal Council of Churches under the leadership of Charles P. Taft and A. Dudley Ward. Dr. Boulding's thesis is critically reviewed by Dr. Reinhold Niebuhr of Union Theological Seminary, under the heading "Coercion, Self-interest, and Love." Dr. Boulding was educated in Oxford University, England, and the University of Chicago. He is now Professor of Economics at the University of Michigan. He is also a Quaker and is deeply and sincerely religious man. Thus the author is well qualified to deal with economics and ethics. His fundamental thesis is that large-scale organizations have developed not because of demand but supply. The main reason for "organizational revolution" from the supply side of demand lies in the improvement of skill in organization and in the ability of the organization to grow and not in great increase in demand for special needs (p. 21). Professor Boulding goes on to say that an uncoerced and mutual reciprocal relations of a market economy more nearly approximate the Christian ideal of justice and freedom than the conscious and coercive.

Professor Niebuhr's point of view is diametrically opposed to Professor Boulding's. He denies that the growth of modern organization is due to the ability of "modern technics" to provide the instruments for large-scale organization. Rather he believes the *need* creates the demand for organizations and that organizations have grown in response more to demand than because of supply, the reverse of Boulding's thesis. He also criticizes Boulding's thesis because it assumes that uncoerced, mutual and reciprocal relations of a market economy more nearly approximates the Christian ideal of justice and freedom than does the more conscious and coercive discipline of large-scale organization. Niebuhr, therefore, urges a sys-

tem of coercion largely to bring about a more equal distribution of income and to insure economic justice in general. Boulding's rejoinder is that Niebuhr tends to think of Justice in economic life as "a *fixed* pie, whereas I am much more interested in how to increase the size of the pie."

Redistribution, thinks Boulding, is not an important weapon in the abolition of poverty for where poverty has been reduced it has been mainly because of the rise in per capita income due to an overall rise in the productivity of the society. He grants that there are technical weaknesses and imperfections in the market but argues that when the market works well that it is "a true instrument of redemption, though a humble one, not only for individuals but for society. It gives the individual a sense of being wanted and gives him an opportunity of serving without servility. It gives society the opportunity of coordinating immensely diverse activities without coercion. The 'hidden hand' of Adam Smith is not a fiction."

In the final paragraph of his reply, Professor Boulding is concerned with differences with Niebuhr in terms of freedom, justice, and religion. He says that Professor Niebuhr "is afraid of freedom, seeing always behind it the specter of anarchy; whereas I am afraid of justice, seeing always behind it the specter of tyranny." He goes on to say that the difference between him and Niebuhr "is perhaps the difference between the Lutheran vision of God as a Mighty Fortress and the Quaker vision of God as the Living Seed . . . The former I appreciate intellectually; the latter I claim as my own. . . Perhaps we shall yet reconcile freedom and justice, and make the lion lie down with the lamb" (p. 254).

This study by Professor Boulding is a brilliant analysis of the economic problem. It is the most cogent restatement of the fundamental principles of classical economics I have seen. There is truth in Boulding's contention that the organizational revolution is due to "techniques" and to supply. But Niebuhr presents the other side of the problem when he argues that organizational growth is due to need or demand. The organizational revolution due to the development of skills and techniques, to supply, and to demand. As for the problem of coercion in the market, it is essential that we maintain a balanced program of planning and free enterprise. It is only in this sort of society that freedom and justice have a real opportunity to operate effectively.

Henlee Barnette

Protestant Biblical Interpretation. By Bernard Ramm. Boston: W. A. Wilde Company, 1950. 197 pages. \$1.75.

Courses in Biblical Hermeneutics are unfortunately neglected in many theological schools today. Back in the 19th century the two best works on interpretation were produced by Frederic W. Farrar,

History of Interpretation (1889), and by Milton S. Terry, *Biblical Hermeneutics* (1883, reprint 1885; 1890, reprint 1911) in the last edition. Farrar is the best interpretation and Terry is a model for all future writers. However, the study of the Scriptures in the 20th century has made these books unsatisfactory for the modern student. In the 20th century a few useful books have been produced, among them are H. E. Dana, *Searching the Scriptures*, published by the Central Baptist Theological Seminary Press, in Kansas City, Missouri, in 1946. This is a solid and useful study. *Principles of Interpretation* by Louis Berkhof, published by the Baker Book House in 1950, is reliable. Robert M. Grant published a short history of interpretation called *The Bible in the Church* in 1948, and this work has exceptional value.

Ramm's *Protestant Biblical Interpretation* is a good survey both of the history and the principles of interpretation and a guide to other sources on this subject. The history of interpretation is brought up-to-date and the discussion of certain points is beyond that of the average book on this subject. The treatment of typology, prophecy, and the parables gives real life to the study of the Scriptures. One is left with the feeling, however, that Ramm has not yet solved all the problems in his own mind in relating the study of the Scriptures to Biblical criticism and natural science. He constantly calls his point the Conservative point of view, but one has the impression that he would not be too Conservative if he dealt further with some of the problems raised by modern criticism and natural science. In fact, he goes far beyond the average Conservative in his treatment of the scientific problem. He makes no claim that the Scriptures have a modern scientific view of the world and does a fair job in relating the scientific views of the Biblical world to that of modern science. The effort to face with courage and sincerity the problems presented to the Biblical student by modern science deserve high commendation, even if one is unable to come to the conclusions of the author. Obscurantism is certainly no way out of the predicament.

The book is very useful and some errors should be corrected in the next edition. *Journal of Biblical Literature* (p. 11), Eberhard Nestle (p. 50), *Revelation and Reason* (p. 42) are not given correctly.

Dale Moody

The Structure of Spanish History. By Americo Castro. Translated by Edmund L. King. Princeton, N. J., Princeton University Press, 1954. 669 pages. \$9.00.

The brilliant author of this volume tries to solve the problem of the mental insecurity that has afflicted Spaniards ever since the Moors were driven from the Iberian peninsula under Ferdinand and Isabella. No student of history can deny the greatness of Spanish

civilization. It has produced a galaxy of explorers, inventors, mystics, artists and philosophers. As a builder of empire Spain encircled the globe before the English and Dutch had even started to subdue vast portions of the earth. In the realm of architecture America can point to 'missions, forts, and government buildings in Louisiana, Florida, Texas, New Mexico, and California' which reminds us of the grandeur that once was Spain's. Yet, Spaniards themselves, as our author has put it, have in their saying "either prince or peasant" expressed their mood of either being exalted to the highest degree or in a spirit of *manana* 'sit idly by and watch the years as they move through the orbit of an indifferent destiny.'

This is masterful work in historiography. Castro, in his analysis of Spanish history, seeks "the life movement, course, direction of that history" (p. 34); he holds that the "human life process" (in terms of values!) is . . . creation, unforeseeable and incommensurable by natural laws (p. 37); he posits "an ordered structure, determined not by anything exterior to it", but consisting "in the very reality of the existence of the peoples" (p. 40) and he argues in favor of "a latent continuity in the way in which a man is stationed in his language, in his customs, and in his estimations" (p. 45). "What I call Spain was made and continues to be made in a web of uncertainties" (p. 54).

What the author has said about the Visigoths in Spain, the Moslem invaders, the interaction between Christians, Jews and Moors, the conquistadores of the age of explorations, the significance of the legend of Saint James of Santiago and its defense of genuine Spanish Christian interests, the destruction of this legend by rationalist-mystical criticism in the 17th century (193ff.), the disdain of Spain for science and material advantages, all this is a most fascinating story. Americans, statesmen and missionaries alike—not to forget the efficient American business man and the talkative American tourist, should read, digest, and mark this significant and illuminating interpretation of Spain, ancient and modern.

William A. Mueller

The Ancient Near East in Pictures (Relating to the Old Testament). By James B. Pritchard. Princeton, N. J.: Princeton University Press, 1954. 351 pages. \$20.00.

Students of the Old Testament are already familiar with Pritchard's collection, *Ancient Near Eastern Texts* (Princeton University Press, 1950), the best and most complete assembling of literature in this field. Now appears this companion volume which contains pictures of the archaeological material unearthed from the ancient near East. The collection is of course limited to the material that throws light upon the Old Testament accounts,

These pictures are grouped around the following subjects: peoples and their dress, daily life, writing, scenes from history and monuments, royalty and dignitaries, gods and their emblems, practice of religion, myth, legend, and ritual on cylinder seals. Also included is a most valuable group of pictures of the actual areas of excavation, as well as future plans. An entire section of the book deals with explanations of the illustrations.

It goes without saying that this is a most significant and monumental work. No school library should fail to acquire it. It would be most useful in a church library as well. Congratulations to the editor for an excellent undertaking!

Clyde T. Francisco

Personal Religion Among the Greeks. By Andre-Jean Festugiere, O. P. Berkeley, California, University of California Press, 1954. 186 pages. \$3.75.

This charmingly written work represents the substance of lectures on the Sather Foundation delivered by the learned author at the University of California in the fall of 1952. In the concluding chapter Festugiere states the purpose of his work: "I have tried to show you that there was, throughout the history of Greek religion, from at least the time of Heraclitus and the tragedians, a desire to enter into direct, intimate, and personal contact with the divinity. The concept of God may have changed; the desire to see God, to touch Him, to talk with Him, heart to heart, did not change" (p. 139). In the course of these lectures both popular and reflective piety among the Greeks come under critical, though loving review. Despite the strong social character of ancient Greek religion, we may also discover the most intimate, personal, and mystical piety of individuals. To be sure, "the God of inner devotion, the God of Hesiod, of the tragedians and the philosophers, was never the object of public worship in Greece" (p. 5).

Traditional religion had mostly to do with civic gods; but even there personal devotion was cultivated as evidenced in Euripides' *Hippolytus*. Likewise, as in our own day, we find the religion of the healthy-minded and that of the sick soul disgusted with the world. Crucial questions arise in the Greek popular and enlightened mind: Are the gods just? Were it not better never to have been born at all? The myths of the Golden Age (in remote antiquity) and the Isles of the Blessed (at the farthest ends of the earth) somehow compensate for the evil of the world. The problem of suffering is variously answered. Some argued that suffering balances the disturbed equilibrium of the moral law. Others, like the tragic poets, saw a didactic purpose in man's sufferings. He is to learn understanding, pity, wisdom.

Chapter III—*The Hellenistic Mood and the Influence of Plato—*

is most suggestive. Festugiere sees parallels between the age of St. Francis and that of Socrates-Plato. In this tormented period of Greek history we discover a tendency toward withdrawal from the world. Some of the young have lost faith in a just providence. An inexorable fate seems to hover over man's striving. Yet, savior gods appear—Asclepius, Isis et al.,—who show a way out of man's dilemmas and personal piety gets a new lease on life. In Plato our author finds "a profound impulse toward the Eternal." Only through personal purification may mortal man find access to the Eternal, the unchanging essence of all things temporal. The final apprehension of the Eternal is as it were *via* a mystical leap into the unknown. Neo-Platonism and Christian mysticism employ similar language and Kierkegaard speaks of the 'leap of faith' in our own era.

In Chapter IV—*Inclination to Retirement*—the withdrawal from the world is pursued in Philodemus, Musonius, Dio Chrysostom and Seneca. Socrates, too, knew of the need of being apart, though Seneca insisted "it's your soul you must change, not your environment." Two pages on Christian anchoritism conclude this chapter. The last two Chapters deal with *Reflective Piety* both in its manward and godward relationship. The analysis of the Stoa and its comparison with Christian faith and hope is most illuminating.

This is an excellent introduction to the best in Greek religion.

William A. Mueller

Dear Charles. By Wesley Shrader. New York: Macmillan Company, 1954.

The art of good satire has not perished from the land! Wesley Shrader, a graduate of the Southern Baptist Theological Seminary and now the pastor of the First Baptist Church in Lynchburg, Virginia, has written this series of choice little satires which enables the pastor and particularly the seminary professor to laugh at themselves. Dr. Shrader has fictionally created a set of letters supposedly found in the personal effects of a deceased Seminary professor who, having written these letters to one of his former students, did so in an attempt to help the boy know how to get ahead in the denomination. This is not an attempt to ridicule the deepest and most abiding elements in the religious life of a great denomination, but is apparently a wholehearted attempt on the part of the author to knock off some of the materialistic barnacles that professional religiosity tends to collect as it moves through the waters of life.

As a seminary professor I am deeply grateful for the privilege of having read these letters and for the memorable and quotable lines which the author has given me. These letters have both a challenge to the superficial and a message for the profound.

Wayne E. Oates

Pascals Bild vom Menschen. By Arthur Rich. Zurich: Zwingli Verlag, 1953. 214 pages. Sw.Fr. 10.00.

This is a very instructive study of Pascal's anthropology in terms of the dialectic of nature and grace. The author's main source are the *Pensees*. Despite the difficulty of unraveling the ideas of Blaise Pascal, Dr. Rich, a lecturer in Zurich University, is convinced that the Kierkegaard of the 17th century may be interpreted under a central viewpoint, that is, systematically (p. 11). "Behind the confusing paradoxes of the *Pensees* lies more systematic thinking than scholarly research, with some exceptions, has thus far been willing to admit" (p. 12). The "inner unity which joins the contradictory fragments concerning the mystery of human nature into a whole resolved itself to me in the dialectic of nature and grace which is actually the dominating viewpoint which integrates everything in the anthropology of the *Pensees*" (p. 12). Man, as a fallen creature, in Pascal's thinking, is indeed a strange paradox since he moves outside the orbit of divine grace, but that grace, on the other hand, alone is capable of restoring his broken existence to meaningful wholeness.

Rich develops his thesis in five chapters with some 14 main subdivisions. Appended is a selective bibliography of sources and translations of Pascal's works together with representative treatises on Pascal's thought by European and American writers. Though Pascal remained a Catholic, he expressed many of the essentially Protestant insights. This is a most deserving work. All lovers of Pascal will read it with profit.

William A. Mueller

The History and Character of Calvinism. By John T. McNeill. New York: Oxford University Press, 1954. X plus 466 pages. \$6.00.

Here is one of the few books which may be described as indispensable for the understanding of its subject. Not only is the book excellently done by an eminent master in the craft of church historiography, but it has no exact parallel in scope and objective known to the reviewer.

The work is in four parts. One: "Huldreich Zwingli and the Reformation in German Switzerland," treats of the first phase of the "Reformed" (as distinguished from "Lutheran") movement, and thus sets the stage for part two, which is "a brief monograph on John Calvin himself." Part three traces "the spread of Reformed Protestantism in Europe and early America," while the final part relates "Calvinism and modern issues."

The History and Character of Calvinism is loaded with interesting and relevant facts, based on vast learning in the writings of Cal-

vin and in the literature of Calvinism. It reads easily enough. To assess the movement as a whole, as Dr. McNeill here attempts, is perhaps also the best way to indicate the contemporary relevance of Calvinism.

A highly select Book List, and an Index add value to the book. This is one to buy and read.

T. D. Price

Abendlandische Humanitat. By Gerhard Kruger. Stuttgart: W. Kohlhammer, 1953. 94 pages.

The Tuebingen philosopher G. Kruger delivered the contents of this meaty little book in form of lectures at Basel and before Evangelical and Catholic students at Marburg University. He confronts the problem of the possible interaction between the spirit of ancient Hellas and Christianity. It is a fact that for a 1000 years a fruitful relation existed between the humanism of the ancients and the Christian faith. Western culture originally rooted deeply in that interaction of the best in classical culture and the Christian *logos* and *ethos*. Since the enlightenment that unity has been broken. Modern man has become autonomous, rationalistic, self-contained. In his belief in progress, science, technology, this autonomy increasingly finds its focus and expression. Yet, all around us there is anxiety, insecurity, chaos. The situation is ripe for a new revaluation of the old synthesis.

From the ancients we may learn that freedom is both a gift and a task. They overcame *mythos* with *logos*. Despite many incongruities they seriously searched for *truth*, ardently yearned for *perfection*, and steadfastly held on to *justice*. The thinking of Plato was God-centered, not man-centered. There was an openness toward truth which paved the way for the acceptance of Christianity later on. The mere revival of classicism will not do, but a genuine humanism may well learn of the ancients at their best and keep itself open to the invasion of the full revelation of God in Christ.

We point the reader to other works of Kruger's such as *Einsicht und Leidenschaft*, 1948, *Geschichte und Tradition*, 1948, and his Plato translation, *Artemis Verlag, Zurich*, 1950.

William A. Mueller

The Secrets of the Kingdom. By George Johnston. Philadelphia: The Westminster Press, 1954. 222 pages. \$2.50.

Many writers have attempted to present in popular style the story of the New Testament but too often they have missed the essential ideas contained in the story. The author of this stimu-

lating book has used his liberty in interpretative imagination but has at most points remained very near the facts in the case.

The first part of the book tells of the coming of Jesus, his proclamation of the good news of God's sovereign rule, his ministry, his betrayal, crucifixion, and resurrection. The second part relates the exciting account of the spread of the good news and the hope of triumph given in the Apocalypse.

It is interesting to find that he combines the Marcan and Matthaean accounts of the confession at Caesarea Philippi, but does not let the account of Matthew throw him for a loss in showing that Peter misunderstood Jesus' idea of Messiah. I was particularly interested in the illustrations at the beginning of each chapter. These were drawn by Charles E. Hewins. Taylor C. Smith

The Person or The Significance of Man. By Ralph Tyler Flewelling. Los Angeles: The Ward Richie Press, 1952. 339 pages. \$4.00.

What is Man? Who is man? Wherein lies his basic and ultimate significance? Is he the mere product of chance and as such inexorably headed for the junkpile? Is he a mere robot whose whence and whither will ever remain an inexplicable enigma? Is he nothing but an *Eintagsfliege*, merely born in order to die? Or is he a creature that does and can transcend itself? Dare we interpret man's highest achievements in terms of Moleschott's dictum, *Der Mensch ist was er ißt*, i.e., man is what he eats? Or is his hunger for completion (Munsterberg), man's cry for holiness (Hebrews), his insatiable search for truth and knowledge an index that he is more than clay? The Director Emeritus of the School of Philosophy of the University of Southern California is answering these baffling questions concerning man's intrinsic purpose and nature in terms of Christian personalism.

Man of all creatures is the only one that laughs. That, as our comedians well know, attests man's capacity for self-criticism, for they often puncture our shams and hypocrisies more effectively than our soft-talking preachers or our stratospheric theologians. Dictators are notorious for their lack of a sense of humor and jokes are the safety-valves of all totalitarian countries and peoples. That man is a thinking, reflective creature constitutes both his greatness and his peril, for often man thinks wrongly and chases after illusions. Yet, the thinking-process—from things to sensations, from sensations to ideas, from ideas to actions, is indeed a fearful and wonderful fact! Without man's mind, without man's personal and social reflection, there is no such transformation of bare fact into interpreted fact and meaning. Thinking is vastly more than brain function. It is a highly, though mysterious mental activity.

William A. Mueller

The Catholicity of Protestantism. Edited by R. Newton Flew and Rupert E. Davies. Philadelphia: Muhlenberg Press, n.d. (1954). 159 pages. \$1.75.

Some years ago, in response to a felt need, the Archbishop of Canterbury "invited three groups of scholars, one Catholic Anglican, one Evangelical Anglican, and one from the free churches, to compare their beliefs."

The Anglo-Catholic group prepared an able, but considerably contested volume titled *Catholicity*. The Evangelical Anglicans' report was titled *The Fullness of Christ*. The work now under review was the reply of the scholars representing the free churches. A close study of the three volumes, together and separately would be about as adequate way as any to come to grips with and gain understanding of the manysidedness of the Christian faith as it is now understood by the theological leadership of England.

The Catholicity of Protestantism is an excellent handbook of basic theology and deserves wide reading in America as well as in England—for the issues with which it deals are the concern of all believers. After some essays in definition, there are dealt with such subjects as: Creation and Fall, Natural Theology, Justification and Sanctification, Church and Sacraments, and the Doctrine of Authority.

T. D. Price

Die Tragoedie des Heiligen Reiches. By Friedrich Heer. Stuttgart: W. Kohlhammer Verlag, 1952. 360 pages.

The versatile, young Viennese historian Heer presents in this study the continuation of an earlier work, *Aufgang Europas*, 1949, for which latter work he received the grand prize of the City of Vienna. This is a work filled with a wide array of facts and data—historical, social, ecclesiastical, liturgical, theological—on one of the most important and dramatic periods of European history. The period in question revolves around the times between Gregory VII and Innocent III, or the epoch-making conflict between the Roman pontiffs and the German Emperors, particularly the *Hohenstauffen* dynasty.

The dialectic of medieval man—especially as reflected in rulers and the ruled of the Holy Roman Empire of the German Nationality—is sharply sketched. The 12th century as the climax of the struggle between Pope and Emperor is pregnant with contradictory moods, the mood of doom and despair and a mood of hope for the eventual restoration of the earlier Carolingian unity of church and empire. Heer sees the rupture of this unity initiated through the reforms of Hildebrand whose efforts, despite the best of intentions, did not bring about a deeper spiritualization but rather a stronger secularization of both church and state. Here Prof. Heer seems to see eye

to eye with Professor Johannes Lortz of Munster University. Moreover, western rationalism, represented by Abelard, Magister Petrus, made its inroads on the older and more naive and robust piety and led to a schism in the minds of medieval folk. In the midst of the troublesome times of the 12th and 13th century apocalyptic visions among nuns and people expressed the longing for a *reformatio* and *renovatio* of God's Kingdom on earth and for the overthrow of man's adversary, the devil.

William A. Mueller

The Pastoral Epistles. By E. K. Simpson. Grand Rapids: Wm. B. Eerdmans Company, 1954. 174 pages.

This is a verse by verse commentary on the Greek text of the Pastoral Epistles. Other recent books on the Pastorals either do not deal primarily with the Greek text or else devote much more space to the critical problems than to the exegesis. This volume, however, is not as satisfying an answer to the need as the reviewer had hoped.

The author is at home with the Greek classics and utilizes pertinent materials from them in a very helpful way. This is the best feature of the book. He has also made use of most of the best books on the Pastorals, particularly the older and more conservative commentaries.

In his Introduction Simpson passionately defends the Pauline authorship of these Epistles. Although he does not specifically say so, he seems to assume that anyone who thinks otherwise must have a low opinion of Scripture. Indeed, he "cannot help feeling" that many other scholars reject Pauline authorship because of the Epistles' emphasis on "soundness of doctrine—built on a fixed deposit of inspiration"—rather than honest study and conscientious historical judgment (cf. p. 22f.). The author does set forth a reasonable hypothesis in support of his views, though he hardly gives a fair appraisal of such a work as P. N. Harrison's *The Problem of the Pastoral Epistles*. The exegetical sections of the book are pervaded with persistent references to the problem of authorship, almost as though the author senses what is lacking in the Introduction and is determined to find other evidence. This characteristic does not assist the quality of the exegesis nor make for continuity in the exposition.

Henry E. Turlington

Christian Faith and Higher Education. By Nels F. S. Ferre. Harper & Brothers, 1954. 251 pages. \$3.50.

Professor Ferre has undertaken this study at the behest of the Commission on Religion in Higher Education of the National Council of Churches. In eleven chapters the vexing problems and issues

that presently confront higher education are analyzed with insight and courage. In the first three chapters Ferre defines education, religion and Christianity. Two chapters (IV & V) bear the titles *God as Educator* and *Learning from God*. Chapter VI is devoted to the theme *Community and Communication*. Chapter VII deals with the fragile element of *Human Nature and Education*. Chapters VIII to X treat of the disciplines that engage us in higher education, i.e., the natural and social sciences, history, art, literature, as well as philosophy and religion. The concluding chapter XI, as it were, sums up the chief instrument of higher education, *The University and the World*.

Ferre has read widely and with discriminating judgment in the literature bearing on his theme. "Educating is the assisting of seekers for more truth and a better life to appropriate for themselves what is real, useful, and satisfying" (p. 15), thus reads the opening statement of chapter I. Since "mere knowledge is of little avail," Ferre argues in favor of selectivity, not quantity of knowledge. Insight is much more important than mere accumulating of facts. Facts need to be tested—and that holds for all truth. Hence, integrity, openmindedness and expectancy must be cultivated in both student and teacher in order that educating may be effective. Coherence, relevance, significance, and satisfaction are some of the tests of sound Christian education. Creative discovery, besides transmission of culture, is basic to sound education. The latter "should be Messianic in spirit, ameliorative in attitude; it ought always to be expectant, on tiptoe, urgently orientated toward creative discovery in terms of which to redefine and reconstruct the old" (p. 25). How do education and the Christian faith relate to one another? Ferre answers:

Reality understood and accepted through Christ most fully explains creation, history, human nature, the reason for the natural world, time, freedom, and evil; but it also gives the power to change things as they are in process in line with the purpose for their fulfillment. Not that problems do not remain both in theory and practice! Nevertheless, reliable light is given for us to walk in; whereas no other interpretation of the ultimate can give so much meaning to existence and such power for life (pp. 58-59).

How does God educate? Largely "by indirect means and by vicariousness" (p. 78). Learning is always both an individual and social process. Ferre, in order to accentuate the need of community in Christian educating, speaks of the need of "a Pentecost in education" (p. 85). God also teaches us by means of permissiveness and punishment and in terms of decision and growth (pp. 86-88). "Christian growth requires that men be born again from above" (p. 90). In order that education may lead to "decision, commitment, conversion, acceptance of responsibility," it must be "relaxed and

rested within the gratitude and adoration of worship" (p. 93). Nor dare we in our pursuit of mass education neglect to give ample opportunity to the charismatic and exceptionally creative spirits, for God "educates the many through the few" (p. 93).

Ferre counsels against spoon-feeding of students. Excessive counseling is to be avoided (p. 102). Course credit, as far as possible, is to be eliminated (p. 103). "Passing courses by cramming only to forget what has been learned almost as quickly, is the chief academic sin of America" (p. 103). Despite accrediting agencies so many of our schools turn out standardized minds who, once they have left college, fill their minds with trash. Abraham Lincoln would most likely fail to be admitted to any of our modern universities! Lectures ought to be limited "to the presentation of mature reflection on case studies" (p. 103). Enough said! This is one of the best books Ferre has written.

William A. Mueller

The Image of God in Man. By David S. Cairns. New York: Philosophical Library, 1953. 255 pages. \$4.50.

With considerable heat and some light the theme of this book has been discussed as a central concern of Christian theologians for the past two decades. It has always been an important issue, but the present conflict of the Christian faith with the pagan world has, in the words of Psalm 8:4, sharpened the crucial question: What is man? Professor David S. Cairns has done a great service in this survey of the idea of the image of God from the Old Testament to the present. No other book on this subject that has come to our attention can compare with this splendid volume.

The first two chapters survey the Bible teachings, concluding that the three-fold image of God corresponds to the three-fold use of fatherhood and sonship. This is followed with a discussion of kindred ideas in the mystery religions and in Stoic, Jewish and Hellenistic thought before turning to the history of Christian thought. The movement through Irenaeus, Clement of Alexandria, Athanasius, Augustine and Aquinas fails to preserve the Biblical meaning of the image of God. Luther and Calvin, Barth and Brunner represent the new insights of the Protestant reformation and point to new emphasis on Biblical truth.

The author comes to a conclusion nearest to that of Emil Brunner in conflict with Karl Barth, and like Brunner he brings the idea to focus on the contemporary problem of culture and civilization. Those who follow Marxian and Freudian estimates of man will be made acutely aware of the inadequacy of such views of human nature.

The readers of this book are almost sure to put it down with a higher view of themselves and of others.

Dale Moody

Mimesis: The Representation of Reality in Western Literature. By Erich Auerbach. Tr. by Willard R. Trask. Princeton: Princeton University Press, 1953. 563 pages. \$7.50.

In twenty highly stimulating chapters, packed with richest contents, full of subtle analyses and interpretations, this work in literary criticism traces the picturing of reality in Western literature. The illustrations range all the way from Homer to Zola, from Tacitus to Goethe, from Boccaccio to Proust, from Augustine to Dostoevski. Professor Auerbach finds in antiquity particularly, but also in modern times, "a persistent tendency to keep every day reality separate from the treatment of the tragic and the sublime." The only exceptions to this trend seem to be the biblical literary representation or mimesis, i.e., imitation of reality and modern realism around 1800.

Thus, for instance, chapter I—Odysseus' Scar—presents with inimitable power of analysis and charm of style the basic difference between the classical and pre-classical picturing of reality and that found in the Bible. Homer's description of the discovery of Odysseus' scar by Euryclea, his mother's old housekeeper, conceals nothing, leaving "nothing which it mentions half in darkness and unexternalized" (p. 5). It is altogether different with the Elohist narrative of Abraham's sacrifice of his son Isaac as found in Genesis 22:1ff.

Auerbach marks the same essential difference in style between Tacitus and the writer of the Gospel of Mark. Tacitus in his *Annals* tells of a rebellious legion in the Roman army. But does the Roman writer concern himself with 'historical developments, either intellectual or material' (p. 38)? Does he show the slightest interest in the soldiers' demands? Not at all. "Historiography in depth—that is, methodical research into the historical growth of social as well as intellectual movements—is a thing unknown to antiquity" (p. 38). Tacitus writes in terms of "fixed, aprioristic model concepts" (p. 39). It is quite different in the story of Peter's denial of Jesus vividly described by Mark. Auerbach masterfully delineates the difference between Tacitus and Mark.

Augustine's style of writing is "wholly outside the style of his age (p. 70). It has "something urgently impulsive, something human and dramatic" (p. 70). Hence it follows that "the true heart of the Christian doctrine—Incarnation and Passion—was . . . totally incompatible with the principle of the separation of styles" (p. 72). Whether or not "the antagonism between sensory appearance and meaning, an antagonism which permeates the early, and indeed the whole, Christian view of reality" (p. 49) is genuinely Hebrew-Christian may be doubted in view of the findings of biblical scholars like H. Wheeler Robinson and Eichrodt.

We are beholden to the translator and Princeton University Press for the publication of this truly great work on western realism.

William A. Mueller

The Dilemma of Church and State. By G. Elson Ruff. Philadelphia: Muhlenberg Press, 1954. 103 pages. \$1.50.

What is the relationship between church and state? Dr. Ruff, editor of the Lutheran and president of the Associated Church Press, answers by saying that church and state must be "in a constant state of tension, neither subduing the other" (p. 62). We live in the realm of Caesar and the realm of God and this is the dilemma of church and state. He rightly notes that the "wall of separation" between church and state may become so high as to secularize the life of our people and institutions. Baptists, he observes, are inconsistent when they insist on absolute separation of church and state and then use police power to enforce their moral opinions and crusade for adoption of prohibition laws at every governmental level. There is more truth in this than Baptists would like to admit.

While this volume is written in language that the layman can discern and makes insightful comments on the dilemma of church and state, we still wait for a study which presents a realistic Evangelical political ethic.

Henlee Barnette

Nature and the Greeks. By Erwin Schroedinger. New York: Cambridge University Branch, American Branch, 1954. 96 pages. \$2.00.

Written by a top-flight theoretical physicist, an expert on wave mechanics in the field of quantum theory, Noble prize winner and Senior Professor at the Dublin Institute for Advanced Studies, this work intends to point out some lessons we moderns may learn from the science and philosophy of the ancient Greeks. Seeing the confusion in modern thinking, Schroedinger takes a backward look into the thought patterns of Parmenides, Protagoras, the Pythagoreans and the Milesian school of Asia Minor, and the atomists around Democritus. In the stages of the earliest Greek science "the idea or delimitation in water-tight compartments had not yet sprung up" (p. 12). The Pythagoreans already knew about the sphericity of the earth. Pythagoras himself is credited with the discovery of the integral subdivisions. Philolaus (5th century) recognized the rotation of the earth. Aristarchus of Samos around 280 B.C. taught the heliocentric system, while Alcamaeon of Croton made important discoveries in anatomy and physiology.

To the Ionians of the sixth century we really owe the birth of science. Thales and his school broke with the magical, spiritistic

view of reality, positing the intelligibility of things. Nature can be understood as an epochal insight. That they first excluded "the person of the understander from the rational world-picture that is to be constructed" (p. 52) was a momentous forward step. Nevertheless, as Schroedinger well points out, while this objectivation of reality was necessary it also has its definite limitations.

William A. Mueller

Religion and Economic Responsibility. By Walter G. Muelder. New York: Charles Scribner's Sons, 1953. 251 pages, \$3.50.

The purpose of this book was to delineate the principal lines of the Christian's responsibility in the economic order. Dean and Professor of Social Ethics at Boston University School of Theology, the author looks to Biblical revelation for norms of Christian action and to social scientists and clinical studies for his analysis of economic realities. Thus, he encourages a methodology that leads along inter-disciplinary lines in which each is supplemented by the others in a dialectical whole for a concrete unity of theory and practice.

In seven chapters Dr. Muelder discusses the religious approach to the economic situation, the doctrine of vocation, collective bargaining, the Christian conception of property, collectivism in Russia, and a concluding statement on the basic elements in a responsible world economy. He demonstrates throughout how the Christian ethic can be effectively related to economic issues. This comes out clearly in his discussion of religious vocation as related to both worker and management (chapters II-III).

Dr. Muelder presents a constructive criticism of the Roman Catholic theory of property, Brunner's idea of economic justice, and Rauschenbusch's cooperative commonwealth. He is correct in saying that none has synthesized the Gospel of the Kingdom of God, the Christian critique of capitalism the liberal democratic forces of America, and the social ideals of the common man so thoroughly as Rauschenbusch, who obviously has greatly influenced the author.

Dr. Muelder's liberalism is reflected in his concept that man is "more basically cooperative than he is competitive" (p. 94). Consequently he presupposes throughout this study the communitarian orientation of personalistic social ethics. Thus this book should be read in the light of the recent Series on the Ethics and Economics of Society produced by a Study Committee of the Federal Council of Churches and published by Harper and Brothers. These volumes present a fuller picture of the economic problem and offer correctives to Muelder's lack of emphasis upon the sinfulness of man, the tough nature of society, and the possibility of the Christian ethic of love in the economic order.

Henlee Barnette

A Foundation of Ontology. By Otto Samuel. New York: Philosophical Library, 1953. 155 pages. \$3.75.

The author's intention is to offer a critical analysis of the philosophy of Nicolai Hartmann (1882-1950). He does this by digesting Hartmann's *Zur Grundizegung der Ontologie* which was first published in 1935. In addition, Samuel inserts his own critical appraisals and interpretations. Though he originally started out from the Neo-Kantian position, Hartmann ended up by combating all forms of Kantianism. He set himself against all systematic forms of philosophical reflection (that is historical systems as such), trying to gain insight into reality empirically and analytically. He presupposes ontology as the critical research into the unreflected *intentio recta* in contrast to the reflective *intentio obliqua* of epistemology. Samuel is convinced that the three greatest philosophers of our day are Hartmann, Heidegger and Max Scheler. The reviewer who heard Hartmann in Berlin University in 1938 and saw him enter the large aula of Humboldt University, giving a rather ostentatious Hitler salute wonders how Mr. Samuel, a refugee from Hitler's terror, could become so enamored with the subject of his dissertation. And did not the existentialist Martin Heidegger turn on Husserl, his former teacher, because he was a Jew?

William A. Mueller

The Great American Parade. By H. J. Duteil. Translated by Fletcher Pratt. New York: Twayne Publishers, Inc., 1953. 321 pages. \$3.75.

This book by a Catholic Frenchman supposes to be "the strange portrait of America that Europe accepts." It must be read in order to be enjoyed. It touches upon many phases of American life: literature, the press, theater, our movies, the plastic arts, music and radio, the American way of life, our schools and churches, our political parties, the crime problem and a host of other matters too numerous to mention. Thus, American Protestantism comes off badly; its divisiveness is nauseous; its theology is moralistic; its preachers are largely efficiency experts rather than pastors; Dr. W. A. Benfield of Louisville receives ironical attention (p. 153)! The priest more and more "becomes a sort of second-string mayor" (p. 152). "Baptists are generally considered as the most backward and even vulgar expression of American Protestantism, while the Episcopal church . . . is unquestionably the socially dominating sect" (p. 150).

The American Catholic Church while more disciplined than the Protestant Churches suffers of many ills: its clergy have opted for gold-rimmed spectacles, arrogance, ecclesiastical pride and well-

dressed clothes, beer parties and bingo games in the churches! Little trace of mystical piety, simplicity or humility! ((See p. 155ff.) Blind veneration of the clergy seems to be the primary duty of the average American Catholic. Neither Protestants nor Catholics have had "the slightest influence on American policy during the recent conflict" (p. 157). "The only bombs that fell on Rome were American bombs" (p. 157). American women are said to de-sex their husbands. Our children are unmannerly and undisciplined.

The author has also nice things to say about our country. We leave it to the reader to form his own judgment with regard to the worth of this book.

William A. Mueller

Are The New Testament Documents Reliable? By F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1954, 122 pages. \$2.00.

Believing that the question of the reliability of the New Testament documents is a matter of first-rate importance since the character of Jesus can be known only from the New Testament records, F.F. Bruce presents evidence to the reader which proves conclusively that the historical reliability of the New Testament is as valid as the writings of the classical writers. No one questions the authenticity of the classical authors so why should they question the New Testament.

Professor Bruce's chapter on the canon of the New Testament is not at all satisfactory. It is best never to write on the canon unless a whole book is dedicated to the study. When a careful study is made of the sources, there is no positive statement that can be made concerning the canon of the New Testament.

Taylor C. Smith

Sermon Stories from the Ends of the Earth. By W. L. Muncy, Jr. Kansas City, Kansas: Central Baptist Seminary Press, 1954. \$2.00.

The title of this book does not do justice to its contents. It is full of fresh, burning, gripping stories that will add pungency and weight to preaching, provided, of course, that the preacher is interested in missions and in leading his people in a vital, world-wide missionary program. If so, here is missionary dynamite for the sermon, the church leaders and all who should be enlisted in getting the Gospel out to humanity.

The author of this book is a missionary statesman. He has missions in his heart. He grew missionary churches in Missouri. God placed him in Central Baptist Seminary to train other pastors to be

effective missionary leaders. Now for nearly a decade, every other year, Dr. Muncy has spent from May to September visiting all missionary fields where Southern and American Baptists are at work. He has gone to these fields, travelled across them by every known method, visited and preached in their homes, streets, churches and schools, and has talked with thousands of individuals, including their business, civic, and religious leaders. He gathered inside and intimate information of the warfare, the struggles, the persecutions, the victories, the joys, and the needs of God's people around the world.

Dr. Muncy has woven this information along with vital missionary scriptures into a sort of living commentary on the Book of Acts. Full and wise use of this material will result in a growing missionary concern, prayer life and financial support and in the dedication of Christian young people for the missionary enterprise.

W. W. Adams

The Baptists. By Frank S. Meade. Nashville: Broadman Press, 1954. 55 pages. \$1.00.

This is a reprint of one chapter of the popular book of the author entitled *See These Banners Go*. It is readable and reasonably accurate history and interpretation of Baptists which should be of great value, particularly for use by laymen. Brevity creates problems of detailed accuracy but, even so, the basic presentation would correct many erroneous interpretations of Baptist history unfortunately current within the Southern Baptist Convention.

Duke K. McCall

Pastor and Church. By Gilbert L. Guffin. Nashville, Tennessee: The Broadman Press, 1955. \$2.00.

This book joins the top list of manuals of pastoral leadership. It is pointed straight to the busy pastor who wants to train his church leaders and members in growing a vital, winsome church.

It is not easy to produce a successful book in this field. It may easily be too brief, or too complicated and heavy. In seventeen chapters, covering 150 pages, Dr. Guffin has treated every essential phase of an effective, local church. The information is adequate, the organization is logical and the expression is clear and gripping. The active, alert pastor can use this material and he can get his other leaders to put it into practice.

This book had its origin in the heart of a successful pastor and educator. Dr. Guffin was born in Georgia, and he was educated in that state and in Eastern Baptist Seminary. He has been a success-

ful pastor in Georgia, New Jersey, and Alabama. As educator, head of the Extension Department, Howard College, Birmingham, Alabama, and now as President of Eastern Baptist Theological Seminary, Philadelphia, Dr. Guffin has dealt intimately with pastors and churches in many states, South and North.

Dr. Guffin has combined this vast information concerning the pastor and church with the scriptures on which the Christian enterprise rests. Many pastors are interested in a new, a better church. This book will show you how to get it.

W. W. Adams

How Our Bible Came To Us. By H. G. Herklots. New York: Oxford University Press, 1954. 174 pages. \$3.50.

Many books have been written about the origins of the Bible and slanted for the average reader, but very few of them have answered the many questions which are in the minds of the average readers. Canon Herklots believed that he was in closer touch with the needs of ordinary Christians and the questions they were asking, than those who were fully occupied in biblical study and research, so relying upon the results of the labor of scholars he has given us a book that every Christian should study carefully.

The book begins with a description of the presentation of the Coronation Bible to Queen Elizabeth II and then goes back step by step to the actual origins of the text of both Old and New Testament. In chapter ten the author gives a good account of the discovery of the "Dead Sea Scrolls." The book concludes with a study of the materials and method of textual criticism.

Taylor C. Smith

Sophocles. With an Introduction by David Grene. Chicago: The University of Chicago Press, 1954. 206 pages. \$2.50.

Three of the immortal plays of Sophocles (c. 496-406 B.C.) are here reproduced in excellent translations based on the seven volume Greek edition by R. C. Jebb's 1900.

Oedipus The King has been translated by David Grene who also furnished a brief, but critical introduction to these three dramas. *Oedipus at Colonus* has been translated by Robert Fitzgerald, while *Antigone* is by Elizabeth Wyckoff.

Anyone who is sensitive to the finest in art and literature will gladly read again these plays of the ancients with profit. The dramatic irony of these Greek plays is breathtaking. The imaginative sublimity of the Greek tragedians is powerful. They wrestled in

their day with the age old problems of guilt and fate. Men like Racine in classical French literature of the seventeenth century felt the power of Sophocles and Arthur Schopenhauer in his *Welt als Wille und Vorstellung* with its doctrine of a blind will ruling human existence often cites passages from both Pindar and Sophocles. *Antigone*, perhaps the first problem play that ever was written, presents the moral antinomy arising from a conflict between political authority and the law of the individual conscience, surely an ever recurring dilemma.

William A. Mueller

Israel And The New Covenant. By Roderick Campbell. Philadelphia: The Presbyterian and Reformed Publishing Co., 1954. 326 pages. \$3.75.

Here is a clear case where one must know the author to understand his book. Roderick Campbell is a successful, Canadian, Christian business man. More than twenty years ago, he was compelled to face this question: Why do we have recurring world upheavals—wars and depressions? One thing soon became clear: economic and social confusion is caused by moral and spiritual degeneracy.

What is the remedy for humanity's spiritual bankruptcy? At once a babel of conflicting voices sought to be heard. The economist, the statesman, the philosopher, the educator seek to solve man's problems. But their solutions lack unity and consistency—they shift from time to time.

Still more disturbing to our investigator was this fact: those who, in a spirit of devotion and loyalty to God's Word, go to the Bible, come forth with endless conflicting interpretations of God's plan for men. Moreover, many of these Biblical interpreters are definitely pessimistic and defeatists, the only remedy for our world is for Christ to return, destroy heaven and earth and substitute a new order in which will dwell righteousness.

Disturbed, even dismayed, by this situation, Mr. Campbell did two things. *One*, he made a fresh, comprehensive study of the Bible. He found something which seemed to explain our tragic world order and to present God's remedy. *Two*, he made a methodical and thorough examination of the findings of the great Christian scholars who, in past centuries, have grappled with this same question.

These two lines of investigation revealed what is known as covenant theology," going back to the seventeenth century and being quite influential in the Netherlands, Scotland, England and Puritan America. It grew into a book of 326 pages, of thirty-five chapters, and organized under six parts, as follows: Our Hebrew-Christian Heritage; Problems of Interpretation; All Things New; Promise and Prophecy; The New and Better Covenant; War, Victory and Peace.

God has a plan and a program for humanity and for the whole world. It is all made clear in the four great Biblical Covenants—those of Abraham, Moses, David and Christ. From the beginning of redemptive history, God has sought to have a continuous righteous people through whom he can accomplish his purpose. God's plan and program are focused for us in the Great Commission, laying upon us the obligation to go forth to world conquest in the name and the power of him is out to make all things new. We should be ever active in this world task, never relying primarily upon Christ to return to destroy the earth.

This book will not please those who press the historico-critical method of Bible study to the point of eliminating the typology, the symbolism and the direct Messianic predictive portions of the Old Testament. Nor those who make the Second Advent of Christ the primary hope of mankind. Nor those who gladly accept the grace of Christ but who are slow to recognize the world girdling assignment imposed by that grace.

You will welcome this book, and its study will do you good, if you are willing to search the scriptures diligently for God's will for mankind, in a spirit of willingness to obey him whom we call "Lord," even when it involves sacrifice and far more than logic.

W. W. Adams

The Development of Personality. By C. G. Jung. Translated by R. F. C. Hull. New York: Pantheon Books, 1954. 235 pages. \$3.75.

The Bollingen Foundation and Pantheon Books are performing a distinct service in the publication of the first complete collected edition, in English, of the works of C. G. Jung. In addition to revised versions of previously published material, the series includes works not heretofore translated. The present volume is number seventeen of a projected eighteen-volume series to come off the press. It is a collection of eight papers by Jung on the general theme of child psychology and education.

Theologically-oriented readers will be interested in Jung's definition of personality in terms of "fidelity to the law of one's own being" (p. 173). Citing the examples of the Old Testament prophets Jung asserts that *vocation* in the sense of conscious moral decision is essential for the development of personality. It is coincidental that at the time this lecture was first delivered in 1932 as "Die Stimme des Innern" Anton Boisen was preparing his own *Exploration of the Inner World* which appeared in 1936. There are many parallels in the main lines of thought between Jung's article on the "Development of Personality" and Boisen's book. .

Other articles in the volume on "Marriage as a Psychological

Relationship," "The Gifted Child," and "Child Development and Education," make it a book that will stimulate the thinking of educators and students of personality.

Albert L. Meiburg

Early Christianity. Edited by Frederick C. Grant. Greenwich, Conn.: The Seabury Press, 1954. 157 pages. \$3.50.

Frederick C. Grant, professor of New Testament at Union Theological Seminary, New York and former student of Burton Scott Easton has brought together Dr. Easton's well-known book *The Purpose of Acts* and three of his articles from the *Anglican Theological Review*, to provide a new volume which is of great value for this vital period in the history of the church.

The Purpose of Acts was the subject of the Reinicke lectures delivered at the Virginia Theological Seminary. These lectures were published in London by S.P.C.K. Easton, while admitting that religious edification is part of the purpose of Acts, did not believe that this was Luke's sole purpose. "To a very real degree chapters 13 to 28 may be regarded as a case-book in Roman law" (p. 42). Luke sought to prove to Roman officials that Christianity was *religio licita*. Easton points out that Luke argues his case before Theophilus very effectively for the close relation between Judaism and Christianity by showing that in the early days of the movement both Jews and Christians worshiped at the temple and in the synagogues. There is evidence in Acts for this purpose advance by Easton but he did not submit sufficient evidence for proving that Paul was, according to Luke, inferior to the apostles and received his apostolic title from the apostles. Easton is in the tradition of Irenaeus and Tertullian when he advocated Lucan authority for Paul's inferiority.

The three articles by Easton included in this volume are "The Church in the New Testament," "Jewish and Early Christian Ordination," and "Authority and Liberty in the New Testament." Professor Grant has added a biographical sketch of Dr. Easton which gives us a picture of those qualities of Easton's life that made him an outstanding New Testament scholar.

Taylor C. Smith

Personalities Around Paul. By Holmes Rolston. Richmond, Virginia: John Knox Press, 1954. \$2.50.

This is an excellent book for all good students of the New Testament—sincere Christians, preachers and teachers, in the home, the Sunday School, the college, the seminary. We have here an interpretation of early Christianity that is unique. It possesses ex-

traordinary completeness, freshness and gripping power. It is entertaining as well as informative.

This book illustrates a basic principle in the correct interpretation of any part of history, particularly the makers of history. No person lives, works, achieves in isolation. He is influenced by as well as one of the molders of the forces and peoples of his day. This larger setting must be carefully considered, if we would rightly understand any individual.

This is pre-eminently true of the Apostle Paul. He came on the scene just when Christianity was beginning to make itself felt as a revolutionary movement. Our Lord himself and his first known martyr, Stephen, had proved that Christianity would move from one crisis or storm to another. Such was the nature and genius of the Christian faith. Paul's character, gifts and training fitted him to accentuate the disturbing forces in Christianity.

Why did people love or hate Paul so passionately? Whether in the first or the twentieth century, why do the Christian message and messengers turn the world upside down?

Get this book and relive Paul's life in Palestine, Asia Minor and Europe, as we penetrate the very heart of thirty-eight of his contemporaries, friends and foes alike. Appreciate anew Paul's behavior under stress as well as in hours of triumph. See also with new insight what the forces are that sharpen the issues for us to-day, issues which we cannot dodge longer, nor meet without sacrifice.

For nearly twenty years, Dr. Rolston has prepared lesson interpretations for adults; and for six years, he has been Editor in Chief of the Board of Christian Education, Presbyterian Church, U.S.A. This book merits the confidence placed in him by his Denomination.

W. W. Adams

The Church and the Jewish People. Edited by Gote Hedenquist. London: Edinburgh House Press, 1954. 212 pages. 10s 6d.

In 1948 at the World Council of Churches Assembly in Amsterdam, the Assembly recognized a need for a more detailed study of the many complex problems existing in the field of relations between Christians and Jews. A resolution was passed to enter into this study and the Right Rev. Bishop Stephen Neill, who at that time was Associate General Secretary of the W.C.C., called a committee meeting of representatives interested in this subject in order to formulate plans. Subjects were introduced and authors for the subjects were recommended. Bishop Neill was unable to continue as editor for the project so Gote Hedenquist, director of the International Missionary Council's Committee on the Christian Approach to the Jews, was named for the position.

The contributors to this symposium are drawn from various countries and include both Jewish and Christian scholars. The two Jewish scholars are Dr. Leo Baeck, Hebrew Union College Cincinnati, Ohio, and Dr. Hans J. Schoeps, University of Erlangen, Germany. Professor Schoeps has become famous by his book *Theologie und Geschichte Des Judenchristentums*.

Professor Baeck in his article asks some questions of the Christian Church which are worthy of our consideration. He would like to know if our approach to or attack on Judaism is prompted by sincere belief or only in the interest of a belief. Professor Schoeps in his article "Faith and the Jewish Law Today" concludes with this statement "so long as every one of us today strives to make real the possibility that is his, we can be certain that our contemporary Jewish faith, for all its inability to realize the Law in full, has not ceased to be a part of the tradition" (p. 76).

This volume should be of inestimable worth to pastors and individual Christians in giving them a better understanding of the Jews and it should be equally worthwhile to Jews in enlightening them concerning the Christian Church.

Taylor C. Smith

According to the Scriptures. By C. H. Dodd. New York: Charles Scribner's Sons, 1953. 145 pages. \$2.75.

For many New Testament students any book bearing the name of C. H. Dodd is worth its advertised price. This book, in the reviewer's opinion, is a welcome addition to a long series of significant contributions by an incisive thinker who writes clearly and concisely.

The Sub-Structure of New Testament Theology (as the book is sub-titled) is to be discovered in the use made by New Testament preachers and writers of the Old Testament. An earlier work on the *kerygma* (*The Apostolic Preaching and its Development*) of the early church lends its conclusions as the presuppositions of this work. Although Dodd does not accept the existence of Rendel Harris's Book of Testimonies he recognizes the full import of the oft-repeated phrase "According to the Scriptures" in the New Testament writings.

The problem is introduced by calling attention to the different "theologies" of Paul, of John and of the author of the Epistle to the Hebrews. It is as the author finds a "common ground" in their use of the Old Testament that the case is developed. A three-fold statement of Christian theology fundamentals (The Church, Messianic Titles, and The Death of Christ) serves to focus attention on the message of the New Testament.

The author's attitude toward the Old Testament itself is quite wholesome. In his own words, "the New Testament writers do not, in the main, treat the prophecies of the Old Testament as a kind of pious fortune-telling, and seek to impress their readers with the exactness of correspondence between forecast and event." Rather there is a recognition that "the main line of interpretation of the Old Testament exemplified in the New is . . . founded upon a genuinely historical understanding of the process of the . . . prophetic history of Israel as a whole."

J. Estill Jones

Jew and Greek. By Dom Gregory Dix. New York: Harper and Brothers, 1953. 119 pages. \$2.50.

The material in this book was originally prepared by Dom Gregory Dix for lectures which he delivered at the University of Uppsala in 1950 and later revised for delivery in America. Chapter four is a reprint from *Teologiska Foreningens Forhandlingar* in the *Acta Universitatis Upsaliensis*, 1952. Dix did not believe the work should be published in the form which he left it upon his death in 1952. The Abbot of Nashdom presented the material to Canon H. J. Carpenter, Warden of Keble College, Oxford, and asked him to prepare the manuscript for the press.

In chapter one Dix gives a fresh and vigorous study of the conflict between the Syriac culture of "formlessness" and the Greek culture of "form." With this conflict in mind Dix proceeds to show how the early Christian Church made the transition from being a society composed almost entirely of Jews to one in which Gentiles became increasingly predominant. His conclusion is that Christianity created a culture of its own. Dix states that what we have to remember is "that there were not two forces at work in the mind of the sub-Apostolic Church, Hellenism and Judaism, but three" (page 111). The third force he calls "the Gospel."

In the appendix to chapter three Canon Carpenter included some incomplete notes made by Dix on Mark's Gospel and its origin. Dix concluded that Mark the Evangelist is not to be identified with John Mark but was a Gentile Christian from Rome.

Taylor C. Smith

The Root of the Vine. By Anton Fridrichsen and others. New York: Philosophical Library, 1953. 160 pages. \$4.75.

This is a series of essays in Biblical Theology by members of the faculty of Uppsala University and affords an introduction to the work of these biblical exegetes. The very subjects treated in-

dicating the breadth of the book's interest: "The Theology of Creation in the Old and New Testaments," "The Idea of God's People in the Bible," "Jesus, St. John and St. Paul," "The Called and the Chosen, an Essay on Election," "The New Exodus of Salvation According to St. Paul," "The Ministry in the New Testament" and "A Synopsis of Early Christian Preaching." These essay titles indicate a basis typological exegesis, though it must be admitted that typology here is less offensive than usual.

Questions may well be raised as to the interpretations presented, as for instance the declaration that the Servant of the Lord in the 'ebed-Yahweh songs is "obviously an individual." Nevertheless the essays reveal thorough preparation of the writers, the care with which they worked and the depth of their thought. The book is a worthy contribution to theological studies.

J. Estill Jones

Archaeology and the Old Testament. By Merrill F. Unger. Grand Rapids: Zondervan Publishing House, 1954. 339 pages. \$4.95.

Professor Merrill F. Unger, chairman of the Department of Old Testament in the Dallas Theological Seminary, has graduate degrees from his own institution as well as from Johns Hopkins University. His degree in Bible Archaeology from the latter institution is a good recommendation to his qualification to speak authoritatively in this field.

He has written the present volume to present a view of the bearing of the major archaeological discoveries on the study of the Old Testament. The work is of a very conservative nature, and is so stated by the author himself. He writes about Archaeology and the Old Testament, having stated (p. 11) "that inspiration extends equally to all parts of Holy Scripture. . . that it also embraces each word." Although the author claims (p. 14) "The Bible, when legitimately approached, does not need to be 'proved' either by archaeology or any other science," yet the purpose of the book is to show "proof" for the historicity of the Bible, and the author in listing the contributions of archaeology to the study of the Old Testament (p. 14) places first "Archaeology Authenticates the Bible."

In the course of reading the book, one is confronted with a large body of pertinent information adequately discussed, but is frequently reminded of the presuppositions of the author. The Babylonian stories of creation and the flood are well presented. The possible relationships are fairly stated. However, in the case of *Enuma Elish*, after presenting the different views, he concludes (p. 37) without any supporting argument except his own presupposition, "The Biblical narrative, we may conclude, represents the *original form* these traditions must have assumed," In a similar manner,

the phrase "Ur of the Chaldees" (Gen. 11:31), cannot contain an anachronism, so the phrase "of the Chaldeans" (p. 108) is a later scribal gloss to explain to a subsequent age, when Ur and its location had utterly perished, that the city was located in Southern Babylonia."

The chronology follows the "Traditional" dating method. In dating the Exodus, for instance, the author adds the four hundred and eighty years of I Kings 6:1 to 961 B.C., the fourth year of Solomon, and thus concludes that the Exodus was in 1441 B.C. From this date he can figure the dates of the patriarchs. The dissenting evidence of Exodus 1:11 is inadequately dealt with, and the "Four-Generation" theory, suggested by Gen. 15:16; Ex. 6:16-20; and I Chron. 2:3-7, is not discussed.

An orderly arrangement of archaeological material in the chronological scheme of Old Testament history gives the book its claim to value. It is well illustrated..

Morris Ashcraft

The Servant-Messiah. By T. W. Manson. Cambridge: University Press, 1953. 104 pages. \$2.00.

This "short book" with "a longish history" as the author describes it offers in condensed form the best thought of its very capable writer. It is filled with fresh insights into the ministry of Jesus. Originally the basis for a series of lectures at Yale Divinity School in 1939 the subject matter served also for a short course in the University of Cambridge in 1951. The very willingness of the author to publish the series is indicative of his own consistency and of the value he continues to place on them. Hence these six chapters contain the cream of T. W. Manson's work on the life and teaching of Jesus. The title is fully justified in the chapter headings: "The Messianic Hope," "The Messianic Herald," "The Messianic Ministry: Principles," "The Messianic Ministry: Practice," "The Messianic Ministry: The Passion of the Son of Man" and "The Risen Christ and the Messianic Succession."

The Servant-Messiah will be a welcome and worthy addition to any library.

J. Estill Jones

Jeremiah. By Elmer A. Leslie. Nashville: Abingdon Press, 1954. 349 pages. \$4.75.

This study of Jeremiah is arranged chronologically and is more of a summary of the teachings of Jeremiah in the various passages treated than a commentary. Nevertheless the comments are of superior quality. The average reader will be helped greatly in ap-

preciation of the prophet. However, many will disagree with the author's claim that Jeremiah taught that the sacrificial system did not proceed from Moses.

There will be more general agreement with him in his analysis of the abiding values in Jeremiah:

1. Jeremiah blazed new trails of prophetic utterance. 2. God is at work in contemporary history. 3. God is at work in the individual soul. 4. The belief in a future hope. 5. The inner life, the heart, is the center of religion. 6. The victory of conscience over inclination. 7. Religion in human experience is akin to instinct in the fowls of the air. 8. Institutions of religion are not essential. 9. "How to the singer comes the song." 10. Prayer is grappling with God.

Clyde T. Francisco

Through the Gospels to Jesus. By Dwight M. Beck. New York: Harper & Brothers, 1954. 468 pages. \$5.00.

Out of long experience as Professor of Bible in Syracuse University the author has drawn to meet the needs of college and Seminary students for a usable text-book on the life of Jesus. Recent respectable and old standard works comprise the author's references.

Its usefulness is indicated in the arrangement of materials. Almost one-fourth of its pages are devoted to introductory matters: geographical, political and social considerations, relationships between the Synoptics and brief introductions to the Gospels themselves. Chapter divisions have been logically made and each chapter heading includes the numbers of paragraphs in Gospel Parallels which give the account. The decision to treat the Fourth Gospel separately from the Synoptics is a happy choice.

Perhaps the best recommendation of the book from the reviewer's standpoint is that first year New Testament classes in Southern Seminary are using it as a text. It will serve many a pastor as a reference book and a commentary on the life of Jesus.

J. Estill Jones

Teaching Christian Stewardship. By Glenn McRae. St. Louis: The Bethany Press, 1954. 158 pages. \$1.50.

Recently there has been a wide-spread revival of interest in the teaching, preaching, and practice of the doctrine of Christian stewardship. Too often, the author thinks, stewardship has been identified with money raising. To be sure, stewardship finds its expression in the giving of money through one's church for the cause

of Christ, but back of the stewardship of property is the stewardship of life. Mr. McRae presents two main ideas: the doctrine of stewardship is basic in the New Testament and needs to be understood and practiced by all Christians; and, stewardship must be taught. Much of the book is devoted to methods of effective teaching of stewardship as fundamental and not incidental and occasional. The chapters on the teaching of stewardship in the churches are clear and practical. It is conceivable that the church might be transformed through the study and the application of the principle and plans set forth with clarity and persuasiveness in this excellent discussion.

G. S. Dobbins

The Holy Land. By James Riddell. Greenwich, Connecticut: The Seabury Press, 1954. 96 pages. \$6.50.

Having spent several years as a governmental representative in Lebanon, Syria, and Palestine, James Riddell has had a good opportunity to study and photograph the traditional sacred sites of "The Holy Land." This volume is a selection of those photographs in black and white. Each picture has a biblical quotation explaining it. The pictures are largely of the scenes and places which would be shown to tourists.

Morris Ashcraft

An Introduction to the New Testament. By F. Bertram Clogg. London: University of London Press Ltd., 1952. 324 pages. 10s 6d.

First printed in 1937 this very excellent introduction to the study of the New Testament literature now is available in the second reprint of the third edition. Although it is not so lengthy as to deal in detail with all the questions of an historical nature, the book treats an amazingly wide range of such questions. The author begins properly with a brief treatment of the New Testament Canon and then introduces the Pauline epistles individually. Evidence for date and background is carefully outlined and weighed in each instance. Conclusions are honestly conservative. The other epistles are similarly treated and the final chapters are devoted to the Gospels and Acts. An excellent selected bibliography has been added.

This book will prove very useful as a brief reference book for the pastor or as a college text in a New Testament course. It is quite inexpensive and ought to enjoy wide distribution in this country.

J. Estill Jones

The Book of Isaiah. By George L. Robinson. Grand Rapids, Michigan, Baker Book House, Revised edition, 1954. 175 pages. \$2.50.

This is more of a reprint of the 1910 edition of Robinson's well known work than a revision. He takes the view that the entire book of Isaiah was written by the 8th century prophet.

If the reader is looking for a commentary on Isaiah this is not the book for him. It deals more with the controversies over the book than with the message, and more with outlines of the passages than vital expositions.

For an additional study of Isaiah, to supplement standard works like those of Skinner, G. A. Smith, and Driver, this book could be quite useful.

Clyde T. Francisco

When We Walk With the Lord. By A Christian Pilgrim. New York: Vantage Press, Inc., 1954. 110 pages. \$2.50.

The author, identified as "a pastor's wife," prefers anonymity as she writes simply under the title "A Christian Pilgrim." Evidently her husband was a Methodist minister, for the stories which she tells reflect the Methodist Church and its "conferences." The stories are told in the first person and are marked by simplicity, directness, human interest, fidelity to life and Christian experience. There is nothing profound about the narratives but they are heart-warming and faith-inspiring. The book will make a lovely gift to a friend who needs to be reminded that the best things in life come to those who live quietly in the consciousness of the presence of God.

G. S. Dobbins

The Old Testament and the Fine Arts. By Cynthia Pearl Maus. New York: Harper and Brothers, 1954. 826 pages. \$5.95.

This splendid anthology is a companion to the now famous *Christ and the Fine Arts*, collected by the same author. It consists of pictures, poetry, music, and stories related to the Old Testament grouped around the following periods of Israel's history: the Pentateuch, Joshua-Judges, Saul-Solomon, Kingdom of Israel, Kingdom of Judah, Fall of Judah—Return. This volume is produced with the same good taste for literary and religious value that characterized the previous collection. It is a must on the desk of everyone who would know our faith and how to express it.

It is unfortunate that such a milestone in Christian anthologies should include an article abridged from R. H. Pfeiffer's *Introduction to the Old Testament* (Harper, 1941) on the origin and content of the Old Testament. In this article the eminent scholar says:

"The Old Testament owes its origin primarily to the religious aspiration of the Jews. . . . In regarding all parts of the Old Testament as written by inspired prophets and therefore divinely revealed Judaism imparted to many pages of the Old Testament a profoundly religious character originally quite alien (p. 801)."

Most of the reading public the collection is meant to serve would heartily disagree with Pfeiffer. The majority of Christians fortunately still believe that the Old Testament owes its origin to the revelation of God rather than the "religious aspiration of the Jews." It began with God not with man.

Clyde T. Francisco

As I Remember. By Edgar J. Goodspeed. New York: Harper & Bros., 1953. 315 pages. \$3.50.

Few have contributed as much to American New Testament scholarship as Edgar J. Goodspeed. This autobiography of Dr. Goodspeed will be cherished by scholars, pastors, and laymen. He will always be remembered for his modern translation of the New Testament, his quests for and discoveries of papyri and manuscripts, and the translation of the Apocrypha.

Dr. Goodspeed, when he began his graduate studies at the University of Chicago, was interested in Semitics and the Old Testament but when Caspar Rene Gregory from the University of Leipzig came to lecture in the University of Chicago in 1895, he changed to the New Testament field because through Gregory's courses in paleography and New Testament Textual Criticism a new world was opened to him. We should indeed be thankful that Professor Gregory lectured in Chicago at that time.

The most interesting portion of the autobiography is the story about the discovery of manuscripts. Dr. Goodspeed gives the details in the discovery and purchase of the Rockefeller McCormick manuscript of the thirteenth century.

Taylor C. Smith

A Good and A Bad Government. By Jean Hering. Springfield, Ill.: Charles C. Thomas, Publisher, 1954. 68 pages. \$2.75.

In this monograph Professor Hering of the University of Strasbourg, France, examines the texts of the New Testament which set forth the Christian attitude toward the State in order to see if they furnish a criterion which will enable us to distinguish between a government acceptable from a theological point of view, and another form of government which is not. He selects for consideration Romans 13:1-7; 1 Peter 5:12; 1 Timothy 2:1-2; and Revelation 13-18.

Taylor C. Smith

A Case Book in Speech Therapy. By Charles Van Riper. New York: Prentice Hall, Inc., 1953. 141 pages. \$3.65.

Intended for the student-clinician, this workbook makes interesting reading for everyone who sees the relationship between problems in speech and problems in personality development. Because the author (highly respected in his field) uses an actual case history as the basis for presenting materials and procedures to be used in the treatment of speech problems, this book would be an appropriate gift to parents of a child who needs help in his speech development.

Charles A. McGlon

Nehemiah the Executive. By Stanley E. Anderson. Wheaton, Illinois: Van Kampen Press, 1954. 168 pages. \$2.50.

Out of his experience as pastor and chaplain, and now as Director of the Correspondence Department of Northern Baptist Seminary of Chicago, the author has written this book. It consists of a series of devotional studies based upon passages in the book of Nehemiah. Many of these are most suggestive, if one is not led too far astray from the original significance of the passage. The reviewer found especially interesting the writer's presentation of the justification for war (pp. 57-60), and his analysis of the directions a revival should take (from Neh. ch. 10).

Clyde T. Francisco

Improving the Child's Speech. By Virgil A. Anderson. New York: Oxford University Press, 1953. xv, 333 pages. \$4.00.

One cannot read this book without feeling that an experienced and sympathetic specialist is sharing the highlights of an already fruitful career. Very little new information is presented, but the author has gathered materials that every child-centered parent or teacher will find helpful. Although certain speech specialists might quarrel with some of Mr. Anderson's textual omissions or easy generalizations, no layman in the field of personality difficulties caused by speech problems will find the book unrewarding.

Charles A. McGlon

Ruth, The Romance of Redemption. By Vernon McGee. Wheaton, Illinois: Van Kampen Press, 1954. 156 pages. 2nd edition.

Dr. McGee is a dispensationalist. Therefore, we would expect him to ignore the contextual, historical meaning of the Old Testament book under study. And he does not disappoint. In his view Caesar Augustus "was but a puppet in the hands of an Omnipotent

God" (p. 16). "The purpose of the Old Testament is to furnish a reliable genealogy of the Lord Jesus Christ" (p. 19). In commenting on the fact that the kinsman who refused to acquire Ruth is not named, he quotes from Gaebelein's *Annotated Bible* with favor: "The powerless redeemer is the law. Ten witnesses are there confirming his inability to do it. These represent the Ten Commandments" (p. 80).

If one pardons this serious error in exegesis he finds much help in the book, especially in the author's analysis of the requirements for a redeemer as revealed in the book of Ruth.

Clyde T. Francisco

Speech Therapy. A Book of Readings. Edited by Charles Van Riper. New York: Prentice-Hall, Inc., 1953. xiii, 319 pages. \$3.95.

If one wants an introduction to the many difficulties a human being might encounter because of speech defects, deficiencies, weaknesses, or maladjustments, let him scan the table of contents of this book. If one wants real stimulation to improve his voice, for instance, let him read carefully the thirteen brief articles included in section four, together with other pertinent ones scattered throughout the other sections. Here is indeed a welcome source book of relatively valid selections dealing with the science of speech correction.

Charles A. McGlon

Strength for Today. By Bertha Munro. Kansas City: Beacon Hill Press, 1954. 384 pages. \$2.50.

This book of daily devotional readings follows the calendar in providing a Scripture reference and a page of comment for each day of the year. Using the book as a guide, the reader in 365 days will have covered much of the Bible, with concentration on truths and their interpretation that indeed provide "strength for today." The author has achieved remarkable variety in that no two meditations are alike yet each has the same general format. The meditations are interpretative and exegetical rather than illustrative and anecdotal. The volume is beautifully printed and will grace the table of study, living room, or dining room.

G. S. Dobbins

Speech and Hearing in Communication. By Harvey Fletcher. New York: D. Van Nostrand Co., Inc., 1953. x, 461 pages. \$9.75.

In the development of well-rounded courses in English and/or communication in general, the role of listening in learning is receiving increasing attention. Just so, in the approach to reliably-based

mastery of speech more and more attention is being given to hearing. So much is this true that recent scholars in speech education have directed almost as much attention to the ear as to certain of the articulatory organs. They desire that speakers no longer work in their field, totally ignorant of the science of speech sounds, the speech mechanism, phonetic transcriptions, and related aspects of the speaker—speech—audience—occasion relationships.

For almost thirty-five years the Research Laboratories of the Bell Telephone System have been carrying on experiments in speech and hearing. The results have been gratifying, and Dr. Fletcher is to be congratulated for putting some of the most recent findings into book-form to share with students of the speech arts as well as speech science. Though his volume is highly technical for the most part, the introductory chapters are clearly written. The information contained therein ought to stimulate any serious reader to "keep prodding" in an effort to find out more thoroughly just what the speech process actually entails as regards certain phases of physiology, phonetics, and physics. Few will read this book, but they will be better speakers because of it.

Charles A. McGlon

Training the Voice for Speech. By C. Raymond Van Dusen. New York: McGraw-Hill Book Company, Inc. New Second Edition, 1953. x, 276 pages. \$4.00.

For the speaker who needs help to secure voice and articulation improvement, Mr. Van Dusen has rewritten his basic textbook that gained a considerable acceptance when it first appeared in 1944. He emphasizes ear training as prerequisite to worthwhile speech development, and he presents solidly-based instruction in the use of the whole body in speech production. Also, he includes a series of practical exercises on the major phases of voice training that should be of real value to the serious student who takes the time to perform them with regularity and objective evaluation.

Charles A. McGlon

Masterpieces of Old Testament Literature. By Jean H. Wood. Chicago: The Judson Press, 1954. Teacher's Book. 144 pages. \$2.00. Pupil's Book. 110 pages.

The author is blazing a new trail in the study of the Bible. This is one of the series of studies produced for interdenominational use by the Protestant denominations especially for use in the Week-day Church Schools. This part of the project includes a book for the pupil and a different one for the teacher. In the pupil's book

the author attractively presents the Old Testament to adolescents (grades 10, 11, 12). In the teacher's book she makes suggestions to the teacher for teaching the various aspects of the study.

The reviewer finds the work quite well done, and feel that it will go a long way toward helping young people appreciate the living truths of the Old Testament.

Clyde T. Francisco

The Secret of the Singing Heart. By C. W. Naylor. Anderson, Indiana: The Warner Press, 1954. 127 pages. \$1.75.

Here are eighteen sermonettes any one of which might be expanded into a sermon or compressed into a brief devotional talk. The essays are not just of the "don't worry!" type with exhortations to cultivate "peace of mind." There is pictured "the worry tree," with description of its fruits, its fertilization, its fate. The optimism of some of the meditations is hardly justified by today's world, but it is good to have one with cheerful spirit to present the bright side of life. The reader may close the book saying, "I wish it were like that!" and then open the book for re-reading with the prayer, "Let us make it like that!"

G. S. Dobbins

Good American Speech. By Margaret P. McLean. New York: E. P. Dutton and Company. Revised Edition, 1952. xiv, 381 pages. \$3.75.

A truism that altogether too many speakers ignore is that sound is the basis of speech; therefore, if one is to become a student of speech he must also study sound. Another truism that would startle altogether too many students of speech is that in the mastery of a skill, the mastery of the tools relating to that skill is not only helpful but many times absolutely necessary. The tool of spoken language must be a phonetic one, it can never reliably be only a written one. Hence, a necessary part of the study of speech is the study of phonetics. And one of the best available aids to the study of *phonetics* (along with the historical setting of the English language as an outgrowth of the Roman Alphabet and thus requiring a reliable tool for its study) is the work of Dr. McLean. Not only that, her section on *introduction in English* would be of tremendous help to the most mature speakers in developing a more meaningful rhythm and melody in their style of address. It might even help some speakers to eliminate by substitution the ministerial tune (or holy Joe whine) that prevails in certain circles.

Charles A. McGlon

The Art of Good Speech. By James H. McBurney and Ernest J. Wrage. New York: Prentice-Hall, Inc., 1953. viii, 584 pages. \$6.00.

"Although no one can master an art simply by learning the principles upon which it is based, people who understand the principles have a much better chance of exercising the art in a masterful way." Certainly the truth of the foregoing statement applies to the mastery of the art of speech. And by laying out a thoroughgoing treatment of basic principles, the authors of *The Art of Good Speech* show themselves believers in the necessary relationship between principles, practice, and evaluation of the end-product the speech artist is seeking. Thus concentrating upon the *gaining of knowledge about* speaking and listening and upon the *development of skills* in speaking and listening, they interpret speech education as a way of finding and establishing one's place in a democratic order. Giving adequate attention to the speaker, the speech, the audience, and the occasion, they also consider (though not in the traditionally established fashion) the elements of thought, language, voice and action. Thus, they have written a "large book," both in the amount of speech content presented, and in the significance of the presentation for contemporary speech education.

Charles A. McGlon

The Quest for Personal Poise. By Helen L. Toner. St. Louis: The Bethany Press, 1954. 79 pages. \$1.25.

This little volume proposes "a fresh approach to prayer." It is somewhat after the fashion of *Open Windows* and *The Upper Room* in that preceding the prayer there is a brief meditation on some aspect of prayer. Meditations and prayers are then given under such sectional headings as "Walking with One Who Knows the Way;" "Ending the Daily Drain of Strength;" "Investing Your Life;" "Laying Hold on Power for Living." In addition to personal devotional use, the prayers will be enriching to services of public worship.

G. S. Dobbins

Integrative Speech. The Functions of Oral Communication in Human Affairs. By Elwood Murray, Raymond Barnard, J. V. Garland, and Guthrie Janssen. New York: The Dryden Press, 1953. xx, 617 pages. \$4.75.

The leaders of public affairs (religious ones included) usually gain and hold their position by means of the spoken word. It is incumbent upon them, therefore, to be conscious of the interplay between themselves, the groups of which they are a part, and the

speech tools which they use to cement their interrelationships. Mr. Murray, a pioneer in his field, and his co-authors herein offer considerable help to develop this consciousness and to strengthen this relationship by stepping considerably off the beaten path of theory and of presentation in their somewhat controversial and contradictory textbook. But in time, no doubt, many readers will come to see (as they did with Murray's earlier *Speech Personality*) that here is a stimulating, worth-while presentation to lead a speaker or a would-be speaker to see the connection between his speech and the world of which he is a part. It is truly a healthy, up-to-date effort to get the whole man to do a whole job of speaking in a whole situation.

Charles A. McGlon

"Modernism" in Modern Drama. A Definition and an Estimate.
By Joseph W. Krutch. Ithaca, New York: Cornell University Press, 1953. xi, 138 pages. \$2.75.

Here is a stimulating little book of six lectures delivered by an experienced critic of dramatic literature who for the time turned moralist. It should be of real interest to a religious speaker who needs to fill out certain areas of his "cultural" training; at the same time it should challenge the reader to note that trends of thought in one phase of social endeavor do not develop apart from those in other phases. One should receive a real thrill in following the writer as he draws out his identification and definition of modernism in drama; holds it up to the intellectual and historical light so as to reveal its weaknesses; then declares that in spite of the undermining message of "modern literature as a whole," man is a creature capable of dignity and life is still worth living. Even so, one could wish that Dr. Krutch himself might have used a base more solid than a humanist's viewpoint and convictions from which to decry the efforts of certain dramatists to mislead those who would seek "the good life." Had he done so, the author, with his honest concern about the possible "disintegration of an intellectual and spiritual world," might have generated a more positive emphatic response within all his readers than he will perhaps otherwise secure.

Charles A. McGlon

The Book of Prayers: Compiled for Protestant Worship. Edited by Leon and Elfrieda McCauley. New York: Crown Publishers, Inc., 1954. 173 pages. \$1.50.

Harry Emerson Fosdick, in an introduction to this unusually excellent volume of prayers, says: "A troubled generation like ours, that makes a heavy demand on our resources, calls for prayer." Continuing he says: "In quiet, easy days we may approach prayer

speculatively, arguing our different theories about it, but today to multitudes of us prayer is not primarily a matter of theory but of *need*." There are prayers for adults, for young people, for little children. The prayers gather about human affairs and human needs—parenthood, the armed forces, national life, Godly living, the twilight of life, for those who are sick, for times of sorrow and trouble and need, in preparation for death, in time of mourning, for the church, for the Kingdom of God on earth. The prayers breathe a breath of freshness and life. The book will make a valuable addition to the Christian's library of devotional resources.

G. S. Dobbins

Radio and Television Drama. By Joseph Mickel. New York: Exposition Press, 1953. 126 pages. \$3.00.

This small volume of "tested plays for all groups" interested in mass media contains eight radio and three television scripts. Royalty-free upon receipt of advance notice and the purchase of five or more copies of this book, the scripts could be used as models and as play-reading materials for an earnest church group that wants to take a pragmatic approach to the study of various communicative media for religious purposes.

Charles A. McGlon

Points for Emphasis. By Clifton J. Allen. Nashville, Tennessee: Broadman Press, 1955. 215 pages. 75c.

This thirty-eighth volume of the vest-pocket Sunday school commentary made famous by Dr. Hight C. Moore is prepared for the 1955 edition by Dr. Clifton J. Allen, successor to Dr. Moore in the editorial division of the Baptist Sunday School Board. Dr. Allen does not have Dr. Moore's facility for "apt alliterations artful aid," but exhibits rare ability to put into brief space the heart of each of the Sunday school lessons in the current Uniform Series. This little volume that can be slipped into the pocket is invaluable for those who want a quick and satisfying look at the Sunday school lessons in moments of leisure snatched from the busy hours.

G. S. Dobbins

Television Broadcasting. By Howard Chinn. New York: McGraw-Hill Book Company, Inc., 1953. 700 pages. \$10.00.

With the upsurge of interest in the establishment of local television stations in many communities under the sponsorship of educational and religious groups comes the need for a general knowledge of what is actually involved from a technical standpoint. Also, many

local participants in both radio and television programs might plan more effective presentations if they were grounded in at least an acquaintanceship with the peculiarities of the medium they want to use. For these reasons, attention is called to Mr. Chinn's technical but clearly-written book.

Resulting from the author's experiences as chief engineer of the audio-visual division of the Columbia Broadcasting System, and greatly strengthened by many charts, diagrams, and pictures from actual situations, this volume has more value for the man behind the controls than for the one before the camera. Nevertheless, it has real value for a greater number of people than will perhaps have access to it.

Charles A. McGlon

Television in School, College, and Community. By Jennie W. Callahan. New York: McGraw-Hill Book Company, 1953. xviii, 326 pages. \$4.75.

Every citizen of the United States has a stake in educational television and its unlimited future. Particularly do religious leaders have a responsibility to share in the charting of its development. Since an already amazing amount of work has been done in various parts of the country, it behooves potential leaders in their own sections to learn of the extensive experimentation, and then put their knowledge to work. Particularly do evangelical Christians need to "get in on" the planning of television's future; other groups are already making quite productive use of the medium. Dr. Callahan's volume is packed with information, illustrations, and suggestions that can hardly be ignored by alert critics of, and participants in, the field of mass communications (does this group not include *all local pastors?*).

Charles A. McGlon

Speech and Hearing Therapy. By Ruth Beckey Irwin. New York: Prentice-Hall, Inc., 1953. xiii, 243 pages. \$3.95.

Most religious workers who deal with children with speech defects need information regarding available speech services. For that reason, the appendix of this book is worth the price of the volume. The author's major contribution seems to be the presentation of a rather complete over-view of speech and hearing problems, and specific ways of approaching their removal or correction. This is an excellent volume to share with teachers of elementary-age groups in public and in church schools.

Charles A. McGlon

Beginning Television Production. By Melvin C. White. Minneapolis, Minnesota: Burgess Publishing Company, 1953. 107 pages. \$2.50.

If one is in a hurry to learn something about television, he will find this paper-backed volume helpful. If he is willing to overlook a repetitive and somewhat cumbersome style of writing, he will discover an inclusive outline of the various phases of television production (though they are unevenly treated). He will enjoy the full-page photographs, and he will appreciate the appendix on terminology and bibliography.

Charles A. McGlon

Broadcasting Projects: Radio and Television. By Henry L. Ewbank and Sherman P. Lawton. New York: Harper and Brothers, 1953. 152 pages.

A second manual for one to use in "trying his hand" with the media of mass communication is as thorough as one could possibly hope for. Packed with items of theory and assignments for participation, this handbook could possibly inspire a young people's teacher or leader with imagination to try a new approach to the presentation of religious materials that would be positively intriguing both to himself and to his young charges.

Charles A. McGlon

Audio-Visual Methods in Teaching (Revised Edition). By Edgar Dale. New York: Dryden Press, 1954. xiv, 534 pages. 6.25.

Nobody has yet made a clean-cut statement in print of the proper relationship between audio-visuals, as traditional understood, and the rapidly developing field of mass media of communication. But everyone who works in either field is confronted almost constantly by the need not only of a suitable philosophy of relationship but also of an organized program of integration, at least in the life and work of the churches. For this reason, Edgar Dale's recently enlarged and improved edition of an already widely-received volume is highly recommended to education-minded and evangelism-centered Christian leaders. Put a copy of it in your church library; refer to it in your teachers and officers meetings; use the "Cone of Experience" to check the effectiveness of your own teaching and preaching. The experience will be stimulating.

Charles A. McGlon

Play Direction. By John E. Dietrich. New York: Prentice-Hall, Inc., 1953. xii, 484 pages. \$7.35.

Dividing the job of preparing the dramatic play into four parts, Dr. Dietrich writes simply and to the point. He has not overlooked many of the myriad details that must be attended to, at the same time that he has established the basic principles of good drama, whether presented on the commercial, the educational, or the religious stage. A thorough study of this volume might help some church groups do a more nearly satisfactory job of presenting plays that could honestly be called drama, at the same time that "the message, atmosphere, and effect" might be religiously acceptable.

Charles A. McGlon

If God be for Us. By Robert E. Luccock. New York: Harper & Brothers, 1954. 183 pages. \$2.50.

These fifteen messages deal with definite problems faced by saint and sinner in the world today, giving doctrinal basis for each solution in the gifts God presents to man. One is captivated by the number of apt illustrations taken from classical and contemporary literature.

Inman Johnson

A Treasury of the Kingdom. By E. A. Blackburn, Compiler. New York: Oxford University Press, 1954. 275 pages. \$3.50.

A most excellent selection of readings concerning the Kingdom and the Christian message. They range from Plato to T. S. Eliot. There are five divisions: The Approach to the Kingdom, The Festivals of the Kingdom, The Fruit of the Kingdom, Servants of the Kingdom, and the Kingdom Perfected.

Inman Johnson

Dictionary of Last Words. Compiled by Edward S. LeComte. New York: Philosophical Library. 1955. 267 pages. \$5.00.

In a lengthly and enlightening preface the author says "Death can make even triviality momentous, and delirium oracular. Last words have an aura about them, if not a halo." He has "ransacked several libraries, turning over thousands upon thousands of books (and newspapers and periodicals), in seven languages.

Inman Johnson

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